

1700 PROTESTATION

OR,

PROTESTANCY

Elder than

POPERY:

In Answer to a

POPISH MANUSCRIPT.

To which is added, a

JESUITS LETTER

With the ANSWER annexed.

BY

JOHN SHAW, Rector of New-Castle.

Cypr. Pomp. contr. Ep. Steph.

Quod & nunc facere oportet Dei Sacerdotes divina Precepta servantes,
ut in aliquo si mutaverit & vacillaverit veritas, ad Originem Do-
minicam & Evangelicam, & Apostolorum traditionem revertamur,
& inde surgat aeterni nostri ratio, unde & surrexit.

LONDON:

Printed for H. Brome at the Gun in St. Pauls Church-Yard. 1679.

MOGILYANOVSK 0912

19.

COVATENIUS

1991 pblf

TO

The Right Worshipful

Sir R A L P H C A R R

M A Y O R,

Sir R O B E R T S H A F T O

R E C O R D E R,

T H E

A L D E R M E N, S H E R I F F,

And the rest of the *Members* of the

Ancient Town and County

O F

Newcastle upon Tine,

J. S H A W

Humbly presenteth this ensuing

T R E A T I S E.

от

Tipps Right Womgipfli

СИЯНПНСАЯ

МАУОЯ

ROBERT SHATT

RECORDE

the

DEER MEN SHERIFF

Adeliep Town and County

Adeliep Town and County

Adeliep Town and County

SHAW

Adeliep Town and County

SHAW

The Preface.

When it pleased God in his great goodness and mercy to this Persecuted Church and Harassed Kingdom, by a miraculous Providence to restore his Sacred Majesty to his just Rights, and the Church to her Legal and Primitive settlement, I also (who was before necessitated to seek shelter elsewhere till the Tyranny was overpast) returned to my own Native Countrey; where I found diverse (whom I left professed Sons of our Church) turned Renegades, having forsaken their own Mother in the day of Trial, and betaken themselves to that fluttering Stepdame of Rome. This I reflected on with much regret, and so much the more, because I found that with this defection from their Mother, they were also grown cool in their Affection to the common Father of their Countrey, our Sovereign Lord the King, as being sowned with Republican or Protectorian Leaven, infused into them by the so much admired Thomas de Albiis, amongst others, I observed further, that the Romanists in these parts grew every day more insolently active to bring more Grist to their own Mill, and List more men in the Popes Service, not only by Printed Books, but also by private Letters and Manuscripts. The first whereof that came to my hands was the short Letter subjoyned to this Treatise, to which I have (upon my Friends request) framed an Answer, and here annexed to the Letter. The next I met with was a Manuscript (that would fain usurp the Title of *Origo Protestantium*) sent me by a Gentleman for my opinion thereof, which after having perused and transcribed it, I returned to him again, and have here
endea-

The Preface.

endeavoured to refute, and therein vindicate the English Reformation. The Author seems to be a man in great request amongst them, especially if he be the same N. N. who assisted in the late Conference; if not, he is probably that N. N. who was Second to Father Knott, as S. W. or W. S. was to Mr. White. Be the Author who he will, you are to understand, that as the design of the former was to seduce unstable Souls from our Church, by suggesting it to be no true Church, through the defect both of Moral and Personal Successions; so also the great business of this latter is, to prove the Nullity of our Church for want of Personal Succession therein, chiefly upon the old Nags-Head Story, which might have passed for current Roman Coin perhaps [in 57] when Lilly's Almanack and Mother Shipton's Prophecy were in vogue. But they are much out in their Politicks who think such like Riff-raff as fitly Calculated for [75]; the World is grown a little Older, and so much Wiser too, than to believe all is Gold that Glisters; and can discern between Legends and true History, however the insinuating Jesuit would fain become again a Pearl for a Lady.—

Other Scripts and Prints of this nature and to this effect are since come to my sight, which perhaps I may (when I have nothing else to do) animadvert upon, holding my self obliged to lend my poor endeavours in scouring these Northern Coasts (especially) of those Popish Pirates, who count all Fish that comes to the Net, and will break all Laws to compass one unlawful Prize.

Mean while the Reader is desired to Correct such *Errata* as he may possibly meet with in this *Treatise*, in regard of the Author's great distance from the *Press*, and he will thereby oblige

His Humble Servant,

J. Shaw.



PROTESTANCY POPERY

Before

C H A P. I.

SECT. I.

IN the year 1516 there was no other Religion in our Parts of the

World acknowledged *Catholick* and *Apostolick*, but that which

the *Protestants* now call *Papery*.

SECT. I.

Rosemary on the contrary assert, that which is now called *Papery*, though it was then the prevailing Faction in the *Church*, yet it was not the acknowledged *Catholick Religion* in these our parts of the *World*. *Erasmus* (a) hath declared there was nothing

in *Luther*, but might be defended by good Authors; he had good reason to say so, for that the *Pope*, and his *Great Council* did polsticly devise and erect an *expurgatory* Office, which they industriously ad-

vanced to expunge out those very Doctrines which the *Protestants* embrace. Particularly the *Doctrine of Merits* in and about that time was not reputed *Catholick*. In a Book entituled

A form of Baptisme, according to the Practice of the *Roman Church*; Printed at *Paris* (b) 1575. And in the *Roman Pontifical*, *Venet.* 1585, (c) under this head. *Questions to be made to a dying man*, this is one, *Credis quod*, &c. *Dost thou believe that our*

the Inquisitors of Spain, p. 249.

(c) *Reformed at Rome*, Ann. 1602.

B.

Lord.



(a) *Epist. ad
Godefrid.*
Ref.

(b) *Bar since
Corrected.*

(c) *er other
wise prohib-
ited by
Lord.*

Origo Protestantum: Or,

(d) Since
forbidden,
Index lib.
prohib. p.
156.

(e) Tract.
Apol. de cert.
gratiae pro
vero & Ger-
mano intel-
lectu. Can.
13. Sess. 6.
Conc. Tri-
den. c. 8.
(f) Called
Rhasme id.
ib. p. 484.

(g) *Scff.*
quarta &
quinta, con-
firmed by
Martin V.
Ep. Synod.
Conc. Bafil.
ad omn.
Chrift. p.
143.

(b) John
Gerson
who was
present at
Council, u
would no
Julian C

(1) Confirmed by Eugenius with his Letters read in Council Sess. 16, from which the Fathers concluded *decreta quinque conclusa* p. 96. his Pontifical Ratification affirmed Decree Sess. 32.

creed

*Hortulus Anima, (a) A Garden of health for the Soul, there are several Questions of the same nature and import, which were daily used by the Ecclesiasticks in their visitation of the Laicks. The like are to be found in *Prolog. Bonav. in Gerson. de Agon. & interrog. Anfel*, published by *Cassander*, commended by *Gaspar Utensbergius*, and confessed by *Martin Eisingreis* (b) a learned man, and Chaplain to the Emperor, to be the ordinary form used at the visitation of the Sick in their last Agonies; further relating, that he found an old Book in the (c) Covent of the Augustine Friars wherein the same Questions were; and further adds, that such there were in *Agendis veteribus*, the ancient Liturgies of Wittenburg, Salzburg, Monza, &c.*

2. That which Protestants call Popery, and is the Fundamental of all Popish Fundamentals, viz. The Popes Supremacy over all General Councils, and the Infallibility of his judicial Sentence in causes of Faith, was so far from being acknowledged Catholick and Apostolick Doctrine, that it was condemned for Heresy in that Age: The Council of (g) Constan^tz determined the power of a General Council to be above the Pope, which determination was judicially passed, for that all the publick *Acts* (amongst which this was entered) were Conciliarily Ratified, as appears by the Council of Basil writing to Pope Eugenius. For when the Fathers there assembled, heard that the Pope intended to dissolve them, to prevent that Project, they sent word to him: It is not likely that Pope Eugenius will any way think to dissolve this Council, seeing it is against the Decrees of the Council of Constance, which both his predecessor Martin V. and himself had approved. And indeed if that Decree was not Conciliarily con-

cluded, Martin V. had not been true Pope; for in pursuance of this *Decree*, the other contesting Popes were deposed, and he created (b). After this the *Council of Basil* (c) affirmed the *Decree*, superadding this their fence of it, that what was done
on every occasion, in distinguishing and approoving and extolling that *Decree*, which he
had done, unless he had known it to be *Conciliarily determined*: *Ep. Paul. ad Euseb.* p. 76. *Inter opora Ep. Silvii.*

(2) Confirmed by Eugenius with his Letters read in Council Sess. 16, from which the Fathers concluded *decreta quinque conclusa* p. 96. his Pontifical Ratification affirmed *Decree* Sess. 33.

Protestancy before Papery.

2

4 Origo Protestantum: Or,

(x) Concil. after the determination (x) of ten years a new Council should be appointed; Pontifice vel non valente vel non (y) volente, saith my Self. 39. Author) The Pope either not able or unwilling, (which is more likely) merely refused. Whereupon certain Cardinals at the month of Apr. 842. p. 842. of several Bishops called a Council at Pisa, which was favoured by the (z) Emperor and Christian King. The Pope being much straitned makes use of his Keys, and the Sword, (z) Sabel. 55. On Apr. in which he pretended St. Peter and St. Paul left to his management in Jul. II. Chief, whereupon he forthwith excommunicated the King of France, and procured Ferdinand King of Arragon to join in Arms with him against the French King, and other Adherents to the Pisan Council; and after maintained a bloody (a) Battaille against them, in which many thousands were slain. Historia de Rebus Italianis (b) number those that died in this Quarrel within the space of seven years to Two hundred thousand. But here the Popes fury (for the Man was more enraged, by N. N's good fames) was leave, than ever Lucifer was) stopped not; he proceeds to the Excommunication of John de Albert, (c) King of Navare who by Marriage to Katherine, right Heir to Blanch Queen of Navare in his warre, held that Kingdom, and by his Bull deprived him of it, Chron. ad 1512. and made a Grant thereto to the above-named Ferdinand to dispose of it as he pleased: whereupon he invaded that Kingdome, and soon became master of Pamplona the chief City there. Fought ondom, and soon became master of Pamplona the chief City there. Easter-day, in, and after got possession of the whole. In the year 1513, and the Albert pressed Ferdinand to do him right and reason by the Pope was discomfited restitutio thereof, but he defended his Invasion and Usurpation with the warranty of the Popes Excommunication; and to prevent all after-Claims, by virtue of the Popes Bull, bequeathed of his life in his last Will and Testament, to his Daughter Jane, Queen of Castile, and ordered the union of the two Kingdoms (d) Causa in Pisanis factis et Arragonis factis per Hispaniam et Hispaniam in Hispaniam, et Hispaniam in Hispaniam. Steph. Sagittarium p. 105. and a Spaniard in the lives of the Popes, collected out of Dr. Huscar, Frater Joh. de Pineda, &c. Causa in Pisanis factis et Arragonis factis per Hispaniam et Hispaniam in Hispaniam, et Hispaniam in Hispaniam.

(c) Plac. in vii. Actu. secundi. (d) Now Heret of the Jes. p. 37. & inde, out of Monsieur de Hay in his Treatise of the right of the King of France, from the Testimony of Spanish Historians, against the Civils of Card. du Perron, who attempted the vindication of the Pope, and forced Spanish Historian from Guicciardine lib. 11. acutum in his oratione

But the Pope had yet a further Game to manage: a Council must be had, whereupon he calls a Counter-Council (as Ent genou before him had convened an Anti-Synod at Florence) at

Protestant before Popery.

5

at the *Lateran* in Rome, where some Cardinals and Bishops who favoured his Pretensions, and some on other motives assembled to him, before whom at first he (2) excused his Perjury *by* (e) Council. reason of State; his next endeavour was by the publication *Lat. Scff. I.* of a Bill to condemn the *Pisan Synod*, and by a second to null its Acts, together with the *Pragmatical Sanction*. To gain validity to this Practice, he procured *France* the first (f) for that (f) so the other compelled him (for he protested he complied with the Concor-Pope much against his mind, being constrained so to do by his date, and pressing necessities) to condescend to the Abrogation of the *Religious*. *Pragmatical Sanction*. But this Pope dying soon after *Montauban* *Moultades de seru* he had assembled his *Partisans* and *Pensioners*, could not *g. h. i. f.* perfect his Project. *Let* the tenth succeeds him, who falls *de Offic.* *Conf.* fresh upon the *Pragmatical Sanction*; yet upon second and better thoughts he stops their Career for two or three years, resolving however, having the work half done to his hand, to compleat it in convenient time, and so at long ran in the eleventh Section of that *Concile* upon the 29 of *December* 1516 (the certain Birth-day of the new *Papal Church*) he passed a *Decree* point blank contrary to that of *Confucius*, continued and confirmed in those of *Basil*, *Berengar*, *Tours*, and *Pisa*, *viz.* *That* the *Pope* *had* *authority* over all *Councils*, and *that* it *was* *necessary* to *salvation*, *that* *all* *Christians* *should* *be* *subject* *to* *the* *Pope*. *This* is *Origo Papistarum*, *thus* (by such unauthorized Antichristian means) thin (upon, that 19th day of *December*) and thine (at *Lazaran*) *Papery* commenced, and had its rise both name and thing, for though some *Romanists* pretend the title of *Papist* to be of more ancient extraction, deriving it from *Pope Peter*, *Pope Paul*, and *Pope Christ*; yet Dr. *Bristow* a bitter enemy to *Protestants*, and a fast friend to the *Cause* (witness his great endeavours and attempts in the *Romanis* *Testament*) is better advised, and (g) speaks out the whole truth. *The* (g) *De-* *name* (*faith* *the*) *of Papist* *was* *never* *heard* *of* *till* *the* *days* *of* *maund. 8.* *Leo* *the* *tenth*. All which premises being laid together a mean accomptant may easily compute of how long standing *Papery* is according to the true reformed *Romas* account. The total of all which those (h) very *Lazaran* *Assemblers* could not deny, but (h) *Scff. I.* have so far honestly witnessed, that by reason of the malig- *And Caf-* *nity* of the times the *Popes* seemed to have tollerated the *thinks Pa-* *Pseudo-Catholicks*, they being such who will not permit the *Church* to be reformed, though corrupt. *Lib. de Offic. boni viri, Soli. sum: aliis, &c.*

Prag-

Origo Protestantum: Or,

*Protestant Sanc*tion**, because they could not help it (thanks for nothing), in as much as for all the *Popes* could do even to that very day it stood in full force and virtue. But for all was then done, the true *Roman Catholic*, even then did not think the *Pragmatical Sanction* was sufficiently annullled; neither did that *Latae Decre*tum** find any kindly reception amongst them, but soon after it was stoutly rejected as *Heterodox*, for within four months after towards the latter end of March ensuing, the Divines of *Paris* spoke *adversarily* of this *Latae Synod*, as it had ridges of the *Council of Trent*, contemning and condemning it as *Aberrant & Anticatholical*, a *Conspiracy of Complot*, (i) *not assembled in God's name*, and the Cardinal *Lorraine* wrote expressly after that to *Pope Paul the fifth*, that as the *French Church* would never receive that of *Florence*, so they also had always protested against the *Latae* made up of a few *Italian Bishops*. And that this *Latae Decree* would be opposed *Pope Leo xii* *sic*, who thereforeunningly contrived a way if not to picken, yet to smother and stille all opposition. *Fbr* (i) in a *Concilium Decret*um** he ordained that hereafter for every no man should print, or cause to be printed, any Book or Writing in the City of *Rome*, nor in any other place, unless first by his *Secretary*, or *Minister* of his *Palace*, or by some *Bishop*, or other deputed there*to*, it be diligently examined and Subscribers *to* it, and often the *same* sticklers finding that Books notwithstanding this *Policy* were published, and did creape abroad; they made a *Rule* which they gave in charge to the *Inquisitors*, that before the Books of *Latere Catholicks*, written since the year *1545* *in* *Latin*, which needed *Corrigendum* and the amending by *rectifying* and adding *the few things*, *whereabouts* should be follied; otherwise let *the* *same* *halte* *teacher* *hold* *ad* *vice*. But neither the *Pope's* Authority, Power, nor *Policy* could prevail so far with the *Roman Catholic*s of that time, as to over-rule the *Council of Basel*, nor confirm the *Decree*; for many of them constantly adherged to the (i) *Council of Basel*, because

(k) *New Heresy of the Jesuits*, *p. 103.* out of the History of the *Concordate*, composed by *Monseigneur de Puy*.
(l) *70 Decret. p. 534. Caron. p. 393.*
(m) *Caron. p. 894. & Except* *pro* *dictum* *by* *no* *Authentick* *bull* *dictum* *in* *the* *French* *infruct. post* *dictum*, *acknowledged*, *that* *it* *was* *Elizab*th** *and* *General* *from* *the* *beginning* *of* *the* *Reformation*, *and* *in* *the* *last* *of* *the* *Bulls* *1. Prob*abil* 2. 25. 3. 28. 4. 30. 5. 31. 6. 32. 7. 33. 8. 34. 9. 35. 10. 36. 11. 37. 12. 38. 13. 39. 14. 40. 15. 41. 16. 42. 17. 43. 18. 44. 19. 45. 20. 46. 21. 47. 22. 48. 23. 49. 24. 50. 25. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1000. 1001. 1002. 1003. 1004. 1005. 1006. 1007. 1008. 1009. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1010. 1011. 1012. 1013. 1014. 1015. 1016. 1017. 1018. 1019. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1020. 1021. 1022. 1023. 1024. 1025. 1026. 1027. 1028. 1029. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1030. 1031. 1032. 1033. 1034. 1035. 1036. 1037. 1038. 1039. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1040. 1041. 1042. 1043. 1044. 1045. 1046. 1047. 1048. 1049. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1050. 1051. 1052. 1053. 1054. 1055. 1056. 1057. 1058. 1059. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1060. 1061. 1062. 1063. 1064. 1065. 1066. 1067. 1068. 1069. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1070. 1071. 1072. 1073. 1074. 1075. 1076. 1077. 1078. 1079. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1080. 1081. 1082. 1083. 1084. 1085. 1086. 1087. 1088. 1089. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1090. 1091. 1092. 1093. 1094. 1095. 1096. 1097. 1098. 1099. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1100. 1101. 1102. 1103. 1104. 1105. 1106. 1107. 1108. 1109. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1110. 1111. 1112. 1113. 1114. 1115. 1116. 1117. 1118. 1119. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1120. 1121. 1122. 1123. 1124. 1125. 1126. 1127. 1128. 1129. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1130. 1131. 1132. 1133. 1134. 1135. 1136. 1137. 1138. 1139. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1140. 1141. 1142. 1143. 1144. 1145. 1146. 1147. 1148. 1149. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1150. 1151. 1152. 1153. 1154. 1155. 1156. 1157. 1158. 1159. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1160. 1161. 1162. 1163. 1164. 1165. 1166. 1167. 1168. 1169. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1170. 1171. 1172. 1173. 1174. 1175. 1176. 1177. 1178. 1179. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1180. 1181. 1182. 1183. 1184. 1185. 1186. 1187. 1188. 1189. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1190. 1191. 1192. 1193. 1194. 1195. 1196. 1197. 1198. 1199. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1200. 1201. 1202. 1203. 1204. 1205. 1206. 1207. 1208. 1209. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1210. 1211. 1212. 1213. 1214. 1215. 1216. 1217. 1218. 1219. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1220. 1221. 1222. 1223. 1224. 1225. 1226. 1227. 1228. 1229. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1230. 1231. 1232. 1233. 1234. 1235. 1236. 1237. 1238. 1239. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1240. 1241. 1242. 1243. 1244. 1245. 1246. 1247. 1248. 1249. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1250. 1251. 1252. 1253. 1254. 1255. 1256. 1257. 1258. 1259. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1260. 1261. 1262. 1263. 1264. 1265. 1266. 1267. 1268. 1269. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1270. 1271. 1272. 1273. 1274. 1275. 1276. 1277. 1278. 1279. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1280. 1281. 1282. 1283. 1284. 1285. 1286. 1287. 1288. 1289. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1290. 1291. 1292. 1293. 1294. 1295. 1296. 1297. 1298. 1299. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1300. 1301. 1302. 1303. 1304. 1305. 1306. 1307. 1308. 1309. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1310. 1311. 1312. 1313. 1314. 1315. 1316. 1317. 1318. 1319. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1320. 1321. 1322. 1323. 1324. 1325. 1326. 1327. 1328. 1329. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338. 1339. 1330. 1331. 1332. 1333. 1334. 1335. 1336. 1337. 1338.*

which he revoked, after he had so rejoyned himself to that Council, his declaration that in *materi* of *Faith* both opinions till after a Council ought to be preferred to that of the Pope, which can not hold if the Pope be *Infallible*; as the *Larrin* then suggested, because there is no opinion which can or ought to be preferred to the judgment of an *Infallible* Monarch and Umpire: and as those *Romanists* stuck to the *Council of Brest*, so did they to the *Council of Constance*, as a lawful General Council, and to its Decree concerning the Superiority of a Council above the Pope, and as many do to this day, which also necessarily destroyeth the supposition of the Pope's *Infallibility*, because no inferior Authority can be *Infallible*, for that it can be controlled and corrected by a superior over-tying Power, and that which is *Infallible* cannot, neither ought to be, controlyed or corrected. If any *Romanists* conceive (and some there be, who would be esteemed, and pass for such with otherwise discerning men, to be the more moderate sort) that this is no direct consequence, it were well done of them to reconcile the different pretensions and contradictory persuasions of the Pope, and a Council, and clearly declare, whether the two contesting parties can be both *Infallible*, (for an *Infallible* they will have, and if there be such a thing, it must be seated in the one, or the other, for there are no other pretenders to it) and if we must have two *Infallibles*, then which of them for the time being is the most *Infallible* to end the Controversy: for till this be decided, there can be no end of Controversies, because this Controversy will be still agitated, and few, or none besides shall be satisfactorily determined, because all others do mostly depend on this; or whether it were not more prudent by way of Accommodation to compound the difference betwixt themselves, that by consent the Contestants should take the *Infallibility* by turns, the Pope have his *vicissitude*, and the Council theirs; or that it pass, as a long time it hath done, by a standing Rule of *Catch that Catch can*, provided it can be so ordered, that it be done without hot bickerings and canvassings. But the through-paced *Papists* stand close to their wallings; for where they fix the *Supremacy*, there also very consonantly to their supposition they lodg the *Infallibility*; for thus they argue in the case of the Pope, His Authority (p) is Su- (p) Bell. 1.4. de Pont. c. 24. Sect. 2. &c. 1.2. de Conc. c. 13. And this is (saith he) the judgment of the best writers, quos recenset ib. Sect. ult. and therefore his judgment is the last and highest, id. 1.4. de Rom. Pont. c. 1. Sect. 2. Sed nec, & Sect. donique; and because it is the last and highest, therefore it is *Infallible*, ib. 1.3. Sect. contra, & 1.2. de Conc. c. 9. Sect. accedit, &c. c. 11. Sect. de 2. & Sect. de 3. preme

(o) But not
admonition
and citati-
on. Acts of
Superiori-
ty, 8 pro-
nouncing
him contu-
macious,
for threat-
ning of a
dissolution.
Caran. p.
856.

prime; therefore his judgment in causes of *Faith* is the last and the highest; and because it is the last and the highest, therefore it is *Insuffitile*. But upon the whole matter it is evident from what hath before been avouched, that the Holy Apostles St. Peter and St. Paul were not the Founders of the present *Romish* Church, as it is now constituted and managed, but *Julius the Second*, and *Leo the Tenth* by their new settlement; and so their pretence of possession (which at the best was tortious) is quite out of doors, and at last N. N's Original of *Protestancy* falls out to be indeed the just date and commencement of *Papery*. Wherefore as the *Papists* frequently, but foolishly propose to us, *Where was your Church before Luther?* So we upon the foregoing grounds may more reasonably demand of them, *where was your Popish Church before Julius the Second, and Leo the Tenth?* which Question they will never satisfy till they renounce their new *Faith*, and new Foundation of *Faith* upon which their new *Church* is super-structed, and not otherwise. *most* added on *most* point lib. 3. Supposing this acknowledgment then (an. 1516.) and there (in our parts of the World,) this is far from rendering it *Catholic*, because *had* removed from that Golden Rule of *Catholicism* delivered by *Vincent Lyr.* and approved by all good *Catholicks*, *quod subiq. quod semper, quod ab omnibus, &c.* For in before that year and age, and in other parts of the World, than which *Protestants* now call *Papery*, was not acknowledged *Catholic* Doctrine, it must not now be acknowledged *Catholic*, neither ought it then and in our parts of the World to have been acknowledged *Catholic*: the ancient *Primitive* is to be more respected and reverenced, than the *Church* of the last Century; and other parts of the Christian World have been and are as truly and univocally parts of the one Holy *Catholic* Church, as ours can be, and the true *Faith* is one and the same in all ages and places. But will or can N. N. answer to Bell. what I. do *versus Eccles. c. 17.* positively declares, that if only one Province should remain the *Catholic* *Faith*, yet it should be truly and properly called the *Catholic* *Church* as long as it might be. *stewed* (as *Protestants* have) it was the same which it was at other times, in other places of the World? & Driedo *dogmam Eccles. lib. 4. part. 2.* seems to be of his mind. And what will he say to Dr. Bristow? who motivet the 45. confesseth, *some others have been in many ages in some points of the Protestant opinion, in somuch that there is scarce one piece or Article of our whole *Faith*, but by one or other first or last it hath been called in Question, and that with such liking for the time, that they all have in a manner drawn after*

after them great herds of followers; these some and all were long before this Origenists Era 1516, and what if these some of *Brislow* prove to be very many, as the Cardinal of *Praneste* reckoned them, *Vicards*, poor people of *Lions*, *Speronists*, *Arnoldists*, and *Waldenses*, who, as *Reinerus* reports, were far spread, and of long standing in the Church. For thus he relates the matter (refere *Illyric. Catal. test. devit. tom. 2. p. 543*, but in an old Edition, p. 32. lit. D.) they continued so long as no Sect hath, some say it hath been since *Sylvester*, some since the *Apostles*, (there is universality of time) and there is almost no country wherein it spreadeth not, (there is universality of place and persons) they have great shew of Piety, living uprightly before men, and believing all things aright concerning God, and all the Articles of the Creed, (and abating his [great shew] they were good *Catholicks*, because holy believers, and livers; but that he added a subsequent cause,) only they hate and blaspheme the *Church of Rome*, and that marred all, otherwise they had passed muster; and *St. Bernard* is much to the same purpose, *Serm. 65. sup. Cam. Edit. Venet. an. 1575. Tom. I. p. 328. tit. H.*

Si fidem interroges, &c. If you require an account of their Faith, nothing is more Christian; if of their Conversation, nothing more commendable; they frequent the Church, honour the Priests, offer their Gifts, make Confession, and communicate in the Sacraments, (these were no Schismaticks,) they hurt none, circumvent none, concern none, are true and just in all their dealings, performing what they promised, (these were not unjust wicked men,) yet he had a pique at them, they did not observe the *Monkish Vow of Continence*, which he conceived to be scandalous, because he was of that Order.

To clear this Proposition, N. N. thus sets out.

SECT. II.

N. N. **A** Nno 1517. Leo the tenth granted *Indulgences* to such as voluntarily contributed towards the War against the *Turk*, who at that time threatened all *Christendom*, having added *Syria* and *Egypt* to the *Ottoman Empire*. The business of divulging these *Indulgences* in *Germany* was committed to the *Arch-Bishop of Menz*, who appointed *John Terzel* a

an Indulgence to Preach, which Offer daye nine before had been given, to the *Augustine Friars*, among whom *Martin Luther* a Famous Preacher expected the place; but seeing his hopes frustrated, he resolved now to write against *Indulgencies* and the *Pope*, as he had prepared to Preach in favour of both before.

The first occasion which offered it self were certain abuses (unavoidable in things which pass through many hands) in the management of this affair, against which, or rather *Indulgencies*, he framed certain Libels, and Conclusions, which were condemned and burnt, as heretical, by *John Turrell* his Competitor, who then exercised the Office of *Inquisitor* in Germany. This fire did so warm *Luther*, and added such flames to his hot disposition, that most part of Europe felt the smart of it; for being once enraged and enraged by *Turrell's* declaration against him, he would not recant his first error, but added others, denying *Purgatory*, the *Pope's Authority*, *Merits*, the necessity of good Works, &c.

S E C T. II.

¶. **N.** This Narrative concerns not the Church of England; they who desire to be informed how the Affairs were managed in Germany, may consult *Slodis* and *Guicciardine*. It will not be amiss to recite one testimony from him *ad An. 1520.* where he chargeth *N. N.* with certain (not, as he suggesteth, unavoidable) abuses on *Leo* the tenth, affirming he was the cause of what was done in Germany; because he, after complaint upon complaint that his *Indulgencies* and *Bulls*, were sold, in Shops, the Buyers and the Sellers playing the money at Dice, did not redress those faults, nor attempted to redress them further, adding, *all the World knew*, the Money was not gathered (as was pretended) to make War against the *Turk*, but indeed to maintain the Pomp and Lust of the *Pope's* Sister *Magdalene*. See the Author of the *Hist. of the Council of Trent*, *fol. 5.* and withal reporting that *Adrian* the sixth, immediate Successor to *Leo* the tenth, intended to reform the abuses, *fol. 22.* &c. but first he would reform the corrupt manners of the Court of *Rome*, because he saw all the World desired it earnestly, *fol. 26.*

2. Be it so for once, that *Luther* was engaged and enraged, yet this was no bad Argument of the Cause he had undertaken; for to satisfy *N. N.* that which engaged him was the sorry shifting defences the *Indulgence-mongers* framed for themselves: for they finding themselves too weak for *Luther* in the particular case of *Indulgencies*, which had no other foundation than the *Bull* of *Clement* the sixth made for the *Quibus an. 1350.* betook themselves for shelter to common places, such as the *Pope's Authority*, the *Churches Treasury of Mints*, the *Doctrine of Finance* and *Purga-*

Purgatory. (r) Thus Terzel and Eokins managed their Plea, and (r) ^{Eng.} would have avoided Luther's objections; but *Sylvester Priorius*, ^{Coun. Trent.} Com. Master of the Pope's Palace, above all other gave *Martinus*, ^{6.} the occasion to pass from *Indulgencies* to the Authority of the <sup>(f) Contra
Lutherum.
Jewel. def.</sup> Pope; for he having upon a forced-put delivered, that *Indul-* ^{of Apol. fol.} *gentia scripturarum, &c. Indulgencies are not warranted by Autho-* *rity of Scripture, but of the Roman Church, and Popes, which is 49.* greater, put Luther upon it to examine and discuss this bold Affirmation.

That which enraged *Luther*, (if it were so, *oppression maketh a wise man mad*) was, that he knew very well what counsel *Friar Hugostrate* (s) had given to *Pope Leo* not to meddle with him by ^{(s) Hist.} Argument, but to confuse him with *Chains, Fire, and Flames*, and ^{Coun. of} he knew this would be his Fate, if he fell into the *Pope's Power*. Neither could he expect to find further favour from *Adrian* his Successor; for the *Cardinal of Franck*, who had been employed in Civil Affairs in the *Papacies* of *Alex. Julius* and *Leo*, and was then *Adrian's Confident*, told him, No man ever extinguished *Heresies* by *Reformation* (the *Council of Trent* it seems was not convened for that end, whatsoever was pretended) but by *Crusades*, and by exciting *Princes and People* to vote them out; That *Inno-* ^{(u) Hist.} *com* the third did by such means (a sure evidence of *Usurpation* by the known measures of *Tyranny*, and that their *Religion* can- ^{Coun. Trent.} not endure a fair trial) happily suppresses the *Albigenses* in the Pro- ^{23.} *vince of Languedock*; and the next *Popes* by the same means in other places rooted the *Waldenses*, *Picards*, poor people of *Lions*, *Arnoldists*, *Speronists*, and *Patavians*, so that now there remaineth no (u) more of them but the name only. And *Adrian himself* ^{(u) Hist.} exhorted the *Princes* themselves assembled at the *Diet of Noren-* ^{Coun. Trent.} *berge*, 1522. to reduce *Martin* and his followers into the right ^{fol. 23.} way by fair means, if they could, but if not, to proceed to *sharp* and *fiery remedies*, to cut the dead members from the body, as anciently was done to *Dathan* and *Abiram*, to *Ananias* and *Saphira*, to *Zorobabel* and *Vigilantius*; and finally, as their *Predecessors* had done to *John Hus*, and *Hierom of Prague*; whose example, in case they cannot otherwise do, (w) they ought to imitate. The fore- ^{(w) Hist.} mentioned *Cardinal* declared no *Reformation* could be made, that ^{Coun. of} *Trent. fol.* would not totally diminish the *Rents* of the *Church*; for that if *Indulgencies* were stopped, one quarter of the *Revenues* of the *Church* would be cut off, there being but four *Fountains*, whereof this was one.

CHAP. II.

SECT. I.

N. N. **H**ENRY the Eighth, among others who writ against *Luther*, composed a Learned Book in defence of the Seven Sacraments, the *Pope's Authority*, &c. which gained him the Title of *Defender of the Faith*. But being weary of his lawful Wife *Q. Katherine*, (despairing to have issue-male by her,) and enamoured of *Ann Bullen*, cast off all obedience to the *Pope*, because he would not declare his Marriage with *Q. Katherine* invalid, and by Act of Parliament made it Treason to acknowledg any Spiritual Jurisdiction of the *Pope* in his Dominions, himself being proclaimed *Spiritual Head of the Church*. This was the occasion and beginning of the pretended Reformation in *England*. Notwithstanding, *Henry the Eighth* observed the old Religion in all Points, except the *Pope's Supremacy*, (which he borrowed of the new, to marry *Ann Bullen*, and enrich himself by the spoils of the *Monasteries*) and persecuted all other Novelties and Heresies in such degree, that though many crept into *England* in his Reign, yet very few durst profess them, because as many as did, were burnt by his command.

16. 10. 1534. 1535. 1536. 1537. 1538. 1539. 1540. 1541. 1542. 1543. 1544. 1545. 1546. 1547. 1548. 1549. 1550. 1551. 1552. 1553. 1554. 1555. 1556. 1557. 1558. 1559. 1560. 1561. 1562. 1563. 1564. 1565. 1566. 1567. 1568. 1569. 1570. 1571. 1572. 1573. 1574. 1575. 1576. 1577. 1578. 1579. 1580. 1581. 1582. 1583. 1584. 1585. 1586. 1587. 1588. 1589. 1590. 1591. 1592. 1593. 1594. 1595. 1596. 1597. 1598. 1599. 1600. 1601. 1602. 1603. 1604. 1605. 1606. 1607. 1608. 1609. 1610. 1611. 1612. 1613. 1614. 1615. 1616. 1617. 1618. 1619. 1620. 1621. 1622. 1623. 1624. 1625. 1626. 1627. 1628. 1629. 1630. 1631. 1632. 1633. 1634. 1635. 1636. 1637. 1638. 1639. 1640. 1641. 1642. 1643. 1644. 1645. 1646. 1647. 1648. 1649. 1650. 1651. 1652. 1653. 1654. 1655. 1656. 1657. 1658. 1659. 1660. 1661. 1662. 1663. 1664. 1665. 1666. 1667. 1668. 1669. 1670. 1671. 1672. 1673. 1674. 1675. 1676. 1677. 1678. 1679. 1680. 1681. 1682. 1683. 1684. 1685. 1686. 1687. 1688. 1689. 1690. 1691. 1692. 1693. 1694. 1695. 1696. 1697. 1698. 1699. 1699. 1700. 1701. 1702. 1703. 1704. 1705. 1706. 1707. 1708. 1709. 1709. 1710. 1711. 1712. 1713. 1714. 1715. 1716. 1717. 1718. 1719. 1719. 1720. 1721. 1722. 1723. 1724. 1725. 1726. 1727. 1728. 1729. 1729. 1730. 1731. 1732. 1733. 1734. 1735. 1736. 1737. 1738. 1739. 1739. 1740. 1741. 1742. 1743. 1744. 1745. 1746. 1747. 1748. 1749. 1749. 1750. 1751. 1752. 1753. 1754. 1755. 1756. 1757. 1758. 1759. 1759. 1760. 1761. 1762. 1763. 1764. 1765. 1766. 1767. 1768. 1769. 1769. 1770. 1771. 1772. 1773. 1774. 1775. 1776. 1777. 1778. 1779. 1779. 1780. 1781. 1782. 1783. 1784. 1785. 1786. 1787. 1788. 1789. 1789. 1790. 1791. 1792. 1793. 1794. 1795. 1796. 1797. 1798. 1799. 1799. 1800. 1801. 1802. 1803. 1804. 1805. 1806. 1807. 1808. 1809. 1809. 1810. 1811. 1812. 1813. 1814. 1815. 1816. 1817. 1818. 1819. 1819. 1820. 1821. 1822. 1823. 1824. 1825. 1826. 1827. 1828. 1829. 1829. 1830. 1831. 1832. 1833. 1834. 1835. 1836. 1837. 1838. 1839. 1839. 1840. 1841. 1842. 1843. 1844. 1845. 1846. 1847. 1848. 1849. 1849. 1850. 1851. 1852. 1853. 1854. 1855. 1856. 1857. 1858. 1859. 1859. 1860. 1861. 1862. 1863. 1864. 1865. 1866. 1867. 1868. 1869. 1869. 1870. 1871. 1872. 1873. 1874. 1875. 1876. 1877. 1878. 1879. 1879. 1880. 1881. 1882. 1883. 1884. 1885. 1886. 1887. 1888. 1889. 1889. 1890. 1891. 1892. 1893. 1894. 1895. 1896. 1897. 1898. 1899. 1899. 1900. 1901. 1902. 1903. 1904. 1905. 1906. 1907. 1908. 1909. 1909. 1910. 1911. 1912. 1913. 1914. 1915. 1916. 1917. 1918. 1919. 1919. 1920. 1921. 1922. 1923. 1924. 1925. 1926. 1927. 1928. 1929. 1929. 1930. 1931. 1932. 1933. 1934. 1935. 1936. 1937. 1938. 1939. 1939. 1940. 1941. 1942. 1943. 1944. 1945. 1946. 1947. 1948. 1949. 1949. 1950. 1951. 1952. 1953. 1954. 1955. 1956. 1957. 1958. 1959. 1959. 1960. 1961. 1962. 1963. 1964. 1965. 1966. 1967. 1968. 1969. 1969. 1970. 1971. 1972. 1973. 1974. 1975. 1976. 1977. 1978. 1979. 1979. 1980. 1981. 1982. 1983. 1984. 1985. 1986. 1987. 1988. 1989. 1989. 1990. 1991. 1992. 1993. 1994. 1995. 1996. 1997. 1998. 1999. 1999. 2000. 2001. 2002. 2003. 2004. 2005. 2006. 2007. 2008. 2009. 2009. 2010. 2011. 2012. 2013. 2014. 2015. 2016. 2017. 2018. 2019. 2019. 2020. 2021. 2022. 2023. 2024. 2025. 2026. 2027. 2028. 2029. 2029. 2030. 2031. 2032. 2033. 2034. 2035. 2036. 2037. 2038. 2039. 2039. 2040. 2041. 2042. 2043. 2044. 2045. 2046. 2047. 2048. 2049. 2049. 2050. 2051. 2052. 2053. 2054. 2055. 2056. 2057. 2058. 2059. 2059. 2060. 2061. 2062. 2063. 2064. 2065. 2066. 2067. 2068. 2069. 2069. 2070. 2071. 2072. 2073. 2074. 2075. 2076. 2077. 2078. 2079. 2079. 2080. 2081. 2082. 2083. 2084. 2085. 2086. 2087. 2088. 2089. 2089. 2090. 2091. 2092. 2093. 2094. 2095. 2096. 2097. 2098. 2099. 2099. 2100. 2101. 2102. 2103. 2104. 2105. 2106. 2107. 2108. 2109. 2109. 2110. 2111. 2112. 2113. 2114. 2115. 2116. 2117. 2118. 2119. 2119. 2120. 2121. 2122. 2123. 2124. 2125. 2126. 2127. 2128. 2129. 2129. 2130. 2131. 2132. 2133. 2134. 2135. 2136. 2137. 2138. 2139. 2139. 2140. 2141. 2142. 2143. 2144. 2145. 2146. 2147. 2148. 2149. 2149. 2150. 2151. 2152. 2153. 2154. 2155. 2156. 2157. 2158. 2159. 2159. 2160. 2161. 2162. 2163. 2164. 2165. 2166. 2167. 2168. 2169. 2169. 2170. 2171. 2172. 2173. 2174. 2175. 2176. 2177. 2178. 2179. 2179. 2180. 2181. 2182. 2183. 2184. 2185. 2186. 2187. 2188. 2189. 2189. 2190. 2191. 2192. 2193. 2194. 2195. 2196. 2197. 2198. 2199. 2199. 2200. 2201. 2202. 2203. 2204. 2205. 2206. 2207. 2208. 2209. 2209. 2210. 2211. 2212. 2213. 2214. 2215. 2216. 2217. 2218. 2219. 2219. 2220. 2221. 2222. 2223. 2224. 2225. 2226. 2227. 2228. 2229. 2229. 2230. 2231. 2232. 2233. 2234. 2235. 2236. 2237. 2238. 2239. 2239. 2240. 2241. 2242. 2243. 2244. 2245. 2246. 2247. 2248. 2249. 2249. 2250. 2251. 2252. 2253. 2254. 2255. 2256. 2257. 2258. 2259. 2259. 2260. 2261. 2262. 2263. 2264. 2265. 2266. 2267. 2268. 2269. 2269. 2270. 2271. 2272. 2273. 2274. 2275. 2276. 2277. 2278. 2279. 2279. 2280. 2281. 2282. 2283. 2284. 2285. 2286. 2287. 2288. 2289. 2289. 2290. 2291. 2292. 2293. 2294. 2295. 2296. 2297. 2298. 2299. 2299. 2300. 2301. 2302. 2303. 2304. 2305. 2306. 2307. 2308. 2309. 2309. 2310. 2311. 2312. 2313. 2314. 2315. 2316. 2317. 2318. 2319. 2319. 2320. 2321. 2322. 2323. 2324. 2325. 2326. 2327. 2328. 2329. 2329. 2330. 2331. 2332. 2333. 2334. 2335. 2336. 2337. 2338. 2339. 2339. 2340. 2341. 2342. 2343. 2344. 2345. 2346. 2347. 2348. 2349. 2349. 2350. 2351. 2352. 2353. 2354. 2355. 2356. 2357. 2358. 2359. 2359. 2360. 2361. 2362. 2363. 2364. 2365. 2366. 2367. 2368. 2369. 2369. 2370. 2371. 2372. 2373. 2374. 2375. 2376. 2377. 2378. 2379. 2379. 2380. 2381. 2382. 2383. 2384. 2385. 2386. 2387. 2388. 2389. 2389. 2390. 2391. 2392. 2393. 2394. 2395. 2396. 2397. 2398. 2399. 2399. 2400. 2401. 2402. 2403. 2404. 2405. 2406. 2407. 2408. 2409. 2409. 2410. 2411. 2412. 2413. 2414. 2415. 2416. 2417. 2418. 2419. 2419. 2420. 2421. 2422. 2423. 2424. 2425. 2426. 2427. 2428. 2429. 2429. 2430. 2431. 2432. 2433. 2434. 2435. 2436. 2437. 2438. 2439. 2439. 2440. 2441. 2442. 2443. 2444. 2445. 2446. 2447. 2448. 2449. 2449. 2450. 2451. 2452. 2453. 2454. 2455. 2456. 2457. 2458. 2459. 2459. 2460. 2461. 2462. 2463. 2464. 2465. 2466. 2467. 2468. 2469. 2469. 2470. 2471. 2472. 2473. 2474. 2475. 2476. 2477. 2478. 2479. 2479. 2480. 2481. 2482. 2483. 2484. 2485. 2486. 2487. 2488. 2489. 2489. 2490. 2491. 2492. 2493. 2494. 2495. 2496. 2497. 2498. 2499. 2499. 2500. 2501. 2502. 2503. 2504. 2505. 2506. 2507. 2508. 2509. 2509. 2510. 2511. 2512. 2513. 2514. 2515. 2516. 2517. 2518. 2519. 2519. 2520. 2521. 2522. 2523. 2524. 2525. 2526. 2527. 2528. 2529. 2529. 2530. 2531. 2532. 2533. 2534. 2535. 2536. 2537. 2538. 2539. 2539. 2540. 2541. 2542. 2543. 2544. 2545. 2546. 2547. 2548. 2549. 2549. 2550. 2551. 2552. 2553. 2554. 2555. 2556. 2557. 2558. 2559. 2559. 2560. 2561. 2562. 2563. 2564. 2565. 2566. 2567. 2568. 2569. 2569. 2570. 2571. 2572. 2573. 2574. 2575. 2576. 2577. 2578. 2579. 2579. 2580. 2581. 2582. 2583. 2584. 2585. 2586. 2587. 2588. 2589. 2589. 2590. 2591. 2592. 2593. 2594. 2595. 2596. 2597. 2598. 2599. 2599. 2600. 2601. 2602. 2603. 2604. 2605. 2606. 2607. 2608. 2609. 2609. 2610. 2611. 2612. 2613. 2614. 2615. 2616. 2617. 2618. 2619. 2619. 2620. 2621. 2622. 2623. 2624. 2625. 2626. 2627. 2628. 2629. 2629. 2630. 2631. 2632. 2633. 2634. 2635. 2636. 2637. 2638. 2639. 2639. 2640. 2641. 2642. 2643. 2644. 2645. 2646. 2647. 2648. 2649. 2649. 2650. 2651. 2652. 2653. 2654. 2655. 2656. 2657. 2658. 2659. 2659. 2660. 2661. 2662. 2663. 2664. 2665. 2666. 2667. 2668. 2669. 2669. 2670. 2671. 2672. 2673. 2674. 2675. 2676. 2677. 2678. 2679. 2679. 2680. 2681. 2682. 2683. 2684. 2685. 2686. 2687. 2688. 2689. 2689. 2690. 2691. 2692. 2693. 2694. 2695. 2696. 2697. 2698. 2699. 2699. 2700. 2701. 2702. 2703. 2704. 2705. 2706. 2707. 2708. 2709. 2709. 2710. 2711. 2712. 2713. 2714. 2715. 2716. 2717. 2718. 2719. 2719. 2720. 2721. 2722. 2723. 2724. 2725. 2726. 2727. 2728. 2729. 2729. 2730. 2731. 2732. 2733. 2734. 2735. 2736. 2737. 2738. 2739. 2739. 2740. 2741. 2742. 2743. 2744. 2745. 2746. 2747. 2748. 2749. 2749. 2750. 2751. 2752. 2753. 2754. 2755. 2756. 2757. 2758. 2759. 2759. 2760. 2761. 2762. 2763. 2764. 2765. 2766. 2767. 2768. 2769. 2769. 2770. 2771. 2772. 2773. 2774. 2775. 2776. 2777. 2778. 2779. 2779. 2780. 2781. 2782. 2783. 2784. 2785. 2786. 2787. 2788. 2789. 2789. 2790. 2791. 2792. 2793. 2794. 2795. 2796. 2797. 2798. 2799. 2799. 2800. 2801. 2802. 2803. 2804. 2805. 2806. 2807. 2808. 2809. 2809. 2810. 2811. 2812. 2813. 2814. 2815. 2816. 2817. 2818. 2819. 2819. 2820. 2821. 2822. 2823. 2824. 2825. 2826. 2827. 2828. 2829. 2829. 2830. 2831. 2832. 2833. 2834. 2835. 2836. 2837. 2838. 2839. 2839. 2840. 2841. 2842. 2843. 2844. 2845. 2846. 2847. 2848. 2849. 2849. 2850. 2851. 2852. 2853. 2854. 2855. 2856. 2857. 2858. 2859. 2859. 2860. 2861. 2862. 2863. 2864. 2865. 2866. 2867. 2868. 2869. 2869. 2870. 2871. 2872. 2873. 2874. 2875. 2876. 2877. 2878. 2879. 2879. 2880. 2881. 2882. 2883. 2884. 2885. 2886. 2887. 2888. 2889. 2889. 2890. 2891. 2892. 2893. 2894. 2895. 2896. 2897. 2898. 2899. 2899. 2900. 2901. 2902. 2903. 2904. 2905. 2906. 2907. 2908. 2909. 2909. 2910. 2911. 2912. 2913. 2914. 2915. 2916. 2917. 2918. 2919. 2919. 2920. 2921. 2922. 2923. 2924. 2925. 2926. 2927. 2928. 2929. 2929. 2930. 2931. 2932. 2933. 2934. 2935. 2936. 2937. 2938. 2939. 2939. 2940. 2941. 2942. 2943. 2944. 2945. 2946. 2947. 2948. 2949. 2949. 2950. 2951. 2952. 2953. 2954. 2955. 2956. 2957. 2958. 2959. 2959. 2960. 2961. 2962. 2963. 2964. 2965. 2966. 2967. 2968. 2969. 2969. 2970. 2971. 2972. 2973. 2974. 2975. 2976. 2977. 2978. 2979. 2979. 2980. 2981. 2982. 2983. 2984. 2985. 2986. 2987. 2988. 2989. 2989. 2990. 2991. 2992. 2993. 2994. 2995. 2996. 2997. 2998. 2999. 2999. 3000. 3001. 3002. 3003. 3004. 3005. 3006. 3007. 3008. 3009. 3009. 3010. 3011. 3012. 3013. 3014. 3015. 3016. 3017. 3018. 3019. 3019. 3020. 3021. 3022. 3023. 3024. 3025. 3026. 3027. 3028. 3029. 3029. 3030. 3031. 3032. 3033. 3034. 3035. 3036. 3037. 3038. 3039. 3039. 3040. 3041. 3042. 3043. 3044. 3045. 3046. 3047. 3048. 3049. 3049. 3050. 3051. 3052. 3053. 3054. 3055. 3056. 3057. 3058. 3059. 3059. 3060. 3061. 3062. 3063. 3064. 3065. 3066. 3067. 3068. 3069. 3069. 3070. 3071. 3072. 3073. 3074. 3075. 3076. 3077. 3078. 3079. 3079. 3080. 3081. 3082. 3083. 3084. 3085. 3086. 3087. 3088. 3089. 3089. 3090. 3091. 3092. 3093. 3094. 3095. 3096. 3097. 3098. 3099. 3099. 3100. 3101. 3102. 3103. 3104. 3105. 3106. 3107. 3108. 3109. 3109. 3110. 3111. 3112. 3113. 3114. 3115. 3116. 3117. 3118. 3119. 3119. 3120. 3121. 3122. 3123. 3124. 3125. 3126. 3127. 3128. 3129. 3129. 3130. 3131. 3132. 3133. 3134. 3135. 3136. 3137. 3138. 3139. 3139. 3140. 3141. 3142. 3143. 3144. 3145. 3146. 3147. 3148. 3149. 3149. 3150. 3151. 3152. 3153. 3154. 3155. 3156. 3157. 3158. 3159. 3159. 3160. 3161. 3162. 3163. 3164. 3165. 3166. 3167. 3168. 3169. 3169. 3170. 3171. 3172. 3173. 3174. 3175. 3176. 3177. 3178. 3179. 3179. 3180. 3181. 3182. 3183. 3184. 3185. 3186. 3187. 3188. 3189. 3189. 3190. 3191. 3192. 3193. 3194. 3195. 3196. 3197. 3198. 3199. 3199. 3200. 3201. 3202. 3203. 3204. 3205. 3206. 3207. 3208. 3209. 3209. 3210. 3211. 3212. 3213. 3214. 3215. 3216. 3217. 3218. 3219. 3219. 3220. 3221. 3222. 3223. 3224. 3225. 3226. 3227. 3228. 3229. 3229. 3230. 3231. 3232. 3233. 3234. 3235. 3236. 3237. 3238. 3239. 3239. 3240. 3241. 3242. 3243. 3244. 3245. 3246. 3247. 3248. 3249. 3249. 3250. 3251. 3252. 3253. 3254. 3255. 3256. 3257. 3258. 3259. 3259. 3260. 3261. 3262. 3263. 3264. 3265. 3266. 3267. 3268. 3269. 3269. 3270. 3271. 3272. 3273. 3274. 3275. 3276. 3277. 3278. 3279. 3279. 3280. 3281. 3282. 3283. 3284. 3285. 3286. 3287. 3288. 3289. 3289. 3290. 3291. 3292. 3293. 3294. 3295. 3296. 3297. 3298. 3299. 3299. 3300. 3301. 3302. 3303. 3304. 3305. 3306. 3307. 3308. 3309. 3309. 3310. 3311. 3312. 3313. 3314. 3315. 3316. 3317. 3318. 3319. 3319. 3320. 3321. 3322. 3323. 3324. 3325. 3326. 3327. 3328. 3329. 3329. 3330. 3331. 3332. 3333. 3334. 3335. 3336. 3337. 3338. 3339. 3339. 3340. 3341. 3342. 3343

In the (b) Records; whereupon some Superstitious abuses were suppressed. For we find a Letter of *Henry the eighth*, directed to the *Archbishop of Canterbury*, in which he was commanded to suppress the Worship of *Images*, *Reliques*, and *Saints Pilgrimages*, as being contrary to his *Injunctions* and accordingly the *Images* of the *Lady of Walsingham*, and the *Lady of Ipswich* were burned (c) at *Chelsey*; and more than so that King declared *esse sibi, &c.* He and the King of *France* were thinking to abolish the *Mass* in their respective Dominions. About this time a Tract was written *de vera differentia*, &c. Of the true difference of *Regal* and *Ecclesiastical Power*, Composed by *John Stokesley Bishop of London*, *Cuthbert Tunstal Bishop of Durham*, *Stephen Gardiner of Winchester*, and *de Scibus Dr. Thirby* after of *Westminster*, in which the Resolution of the Universities, Monasteries, and Convocation, was asserted from the practice of the *Saxon*, and first *Norman Kings*; and then what was thus concluded, and asserted, was confirmed by *Act of Parliament*. All which is agreeable to the *Canon-Law*, which fully settles the *Kings Supremacy*; *Inter personas Ecclesiasticas intru Regni sui terminos Rex est Supremus Gubernator qui in Ecclesia summum potestatis culmen obtinet, &c.* citante *Drezouch de Script. Jur. & Jud. Eccles. Part. I. Sect. 2. p. 3.*

This being premised, and the main of it acknowledged by Learned *Romanists*, the cavils which *N. N.* hath framed are next to be confidered.

r. He tells us, *Henry the eighth* first gained, &c. If by gaining he mean this Title was not assumed by the former Kings of *England*, or that *Henry the eighth* acquired a right thereto by the bounty of the *Pope*, he may be mistaken; for our Kings have a right thereto (d) *jure Corona*, and it was (d) From anciently used by them, as appears by several Charters by former Kings to the University of *Oxford*, particularly that of *Richard the second*; and long before in *Ann. 435*, *Guilibinus* rours time, *Archbishop of London* in his speech to *Constantine* then King of the first *England*, stiles him the *Defender and Restorer of the Fair*; after words of *Magna Charta*, and his Kingdom, by, for, and under whom he should Reign, and the Kings Conquer as well as *Constantine the great*. He that would be Coronation farther satisfied in this particular, may consult *Sir Isaac Waks* Oath, and his (e) *Rex Platonicus*. Certain it is, all this King gained by *H. 8.*

(e) And the Present State of *England*, first Treatise, p. 88. this

this Compliment of *Pope Leo*, was just as much as his Daugh-
ter ~~Shall~~ *Mary* gained by the courtship and cunning of *Paul*
the Fourth, who (forsooth) for her sake would undertake to
stem *Ireland* into a Kingdom, which had been one long before,
and would bestow on her the Title of *Queen of Ireland*, which
her Father had assumed, and her Brother enjoyed.

In *He tales of his Lawful Wif, &c.* This is but one Doctors opinion, he may give his betters leave to speak, who were not of A. W's private judgment. For this matter was debated at *Oxon*, before the *Bishop of Lincoln*, and at *Cambridge* before *Stephen Gardner*, and *Dr. Fox*, who concluded the *Kings* marriage with *Katherine* to be unlawful: so did the Universities of *Paris*, *Orleans*, *Angou*, *Briges*, *Padua*, but none of them more fully than that of *Bononia*, the *Popes* retiring place, and part of *St. Peters* Patrimony, confidently averring the *Marriage* was *horrible*, *accursed*, and *abominable*, &c. and that the *Pope* had no power to grant a *Dispensation* in that case. Our own *Historians* report, that the *Pope* privately gave out a *Bull* to declare the *Marriage* unlawful, if his *Legat Cardinal Campeyn* could have obtained his desires from the *King*; but the *Author* of the *History of the Council of Trent*, fol. 68. confidently affirms, that there was a *Brief* framed in which the *King* was declared free from that *Marriage* with the most ample *Clauses* that were put into any *Popes* *Bull*. Whereas therefore *N. N.* *faith*, *King Henry* borrowed of the *New Religion* his *Supremacy* to marry *Ann Bullen*, it is most false: For *Stephen Gardiner* assures us, that whereas the *Sentence of Gods Word* (that is the *Old Religion*) had been sufficient in that affair, yet *his Majesty* disdained not to use the *conjures* of the *gravest men*, and *most famous Universities*; and *Guicciardine* (f), relates, that the *Pope* himself thought that the *Divorce of King Henry* was law-

3. N. N. is offended that the Pope's Jurisdiction is taken away by the extinguishing Act. This he misunderstands. That Power which the Pope was divested of was termed Spiritual, but not in that sense that the Power of the Keys is Spiritual, (for this is properly and formally Spiritual, extending only to the Conscience) but in that sense the Courts of the Church are styled Spiritual Courts, because of their Ecclesiastical Jurisdiction. Those words in the Act, *No Foreign Prelate shall exercise any Spiritual Power, &c.* (any Ecclesiastical Jurisdiction) are not meant of Power properly such, but external and coercive, (which as

Rivet

Breweries of the Pacific Northwest

ever distinguished) is Spiritual Governor, though not for
muster. That this is the true Rule is evident from (a) the (b) 25 Hen.
4. it self, which is a purely Political Ordinance framed, ¹⁶⁰³ cap. 21.
reasons, and respecting only such ends and uses as are mentioned ¹⁶⁰⁴ *vers. 1.*
civil, *viz.* to preserve this Realm from Rapa, &c. as it is ¹⁶⁰⁵ extinguished,
declared, *Provisi* the first. Hereupon the Title of *Supreme* was (c) ¹⁶⁰⁶ *Act.*
assumed by the King, which signifies only a *Political Governing* ¹⁶⁰⁷ *Act.*
Head, (as *Saul* was of the Tribes of *Israel*, 1 Sam. 15. 17.) ¹⁶⁰⁸ *c. 10.*
to see that all Subjects do their duties in their several places ^(b) By the
and respective Functions, which Power Mr. *Harr* in his Confe- ^{King. 26}
rence with Dr. *Rainolds* confesseth to belong to *Kings* in the ^{Hen. 8. c. 1.}
judgment of St. *Augustine*: and that no more was intended by ^{Stapler. de}
that Title is evident from that King's Answer to the *Convoca-* ^{tribus Thom.}
tion at York, which at first scrupled to acknowledg him ^{in Thom.}
Supreme Head, but upon his Declaration that he challenged no ^{Cant. com-}
more by that seemingly-offensive Title, than what Christian ^{plainted. and}
Princes in the Primitive times had assumed to themselves ^{no}
in their own *Dominium*, they at last freely consented there- ^{cryed out}
to. ^{that Henry} the second
clande-
stinely de-
manded,

He quarrels with the Motives inducing him, viz.,

[1.] His despairing, &c. But if the King desirous to have Issue Male was enamoured on *Ann Bulleyn* in hopes thereof, this cannot be objected against him as a crime: for he being satisfied of the unlawfulness of marrying his Brothers *Relict*, as it was not unreasonable to him to desire Issue male, so there was a necessity he should be enamoured of some Lady for a Wife, and if *Ann Bulleyn* were his choice, why not she as soon as any other?

[2.] His intention to enrich himself, &c. But this is more than N. N. knows, or can prove. The Post-fact does not always infer an Antecedent intention, many at long last have done that which in the first attempt they never designed. But supposing he did so intend, this, as it is extrinsical to his rejection of the *Pope's Supremacy*, so the Pope without Demur could dispence with this, provided he had a share in the spoile, according to his Lust, or that his Interest thereby be advanced. He gave the example and encouragement to this rime by consenting to *Cardinal Wolsey's Request*, for the suppression and alienation of divers Religious houses.

But to what end are these Motives urged? If that which the King did in extinguishing the Pope's usurped Supremacy, and in the Divorce from Katherine, were in themselves anti-galilean.

Origo Protestantium: Or,

flable Acts, both in respect of the matter thereof, the competency of the Power, and the manner of their management; it matters not what moved him to do so, or how inclinable he was to undo what he had done, (as some surmise;) for as it was honourable and just to defend his own Rights and *Prerogative*, and to preserve his Subjects from Rapin and Oppression; so it could not be a fault in him, as the matter stood, to desire Issue-male, and for that end to be enamoured on a Lady.

5. N. N. fancies this to be the occasion, &c. He guesseth amiss; that which chiefly occasioned these Transactions, was the *Popes* Diffimulation, and his unjust Clai mes. The beginning came from Zealous *Romanists*, with the concurrence of others, who being sensible of the *Popes* indirect dealings, and gross Usurpations, sadly resented the condition of the *King* and *Kingdom*, and therefore employed their Counsels and endeavours to redress and rectify those grievances under which they suffered: But these were no *Reformers*, nor this the *Reformation*, for *Reformation* in the sense then used, imported and respected only the redress of corrupt Doctrine and Manners, or rectifying abuses in the Worship of God, and therefore did not concern the *Popes* *Supremacy* further than it was conceived unjustly usurped, or tyrannically exercised by him. But if N. N. will have that to be the beginning of the *Reformation*, then his own *Grave*, *Learned*, and *Conscientious* *Divines* (as he after styles them) were the first *Reformers*.

6. He at last comes in with a cross observation, *Notwithstanding*, &c.

[1.] This was rashly observed, for hereby it is visible, if *Henry* the eighth did any thing in favour of *Papacy*, neither the *Pope*, nor any of his Partisans will quarrel him for taking too much upon him; but if he Act any thing in prejudice to the *Pope* and his Pretensions, then it must be irregular and *Sacrilegious*. But this is to be observed from the Author of the *History of the Council of Trent*, fol. 90. That the *Pope* can blow both hot and cold with one breath. It is to be marvelled (faith he) how the *Pope*, who before thundered against that King, upon the making the *Edict* for the six *Articles*, was constrained to praise his actions, and to propose him for an Example to the *Emperour* for his imitation. So that a man's personal interest makes him command and blame the same person.

[2.] He observed, *That Henry the eighth observed his Old (Now)*

(Now) Religion, &c. But this is contradicted by some of his old Friends. The Author of the Book (viz. Dr. Worthington) entitled, *The Anker of Christian Doctrine*, Printed at Doway 1618. *Permissu Superiorum*, is not so confident, (i) maintaining still (faith (i) Preface, he) in most (that is not all, except the Supremacy as this Ori- p. 4. and is evident by ginist fancies) points the Romish Religion: But well-fare *Saints* by the ders, he speaks out at an high rate. *Heretica* (k) multatene- Kings In- bat, &c. He held many Heretical points, for he affirmed there junctions. were only three Sacraments, *Baptisme*, the *Eucharist*, and *Penance*; (k) *Saints*. and as to that Sacrament, he denied *Ancient* Confession to be *de Schism.* instituted by *Christ*, and by no means would he allow the name *Angl. 1.1.* of *Purgatory*. If this be truth, was the King in all points *p. 153, 154.* This may except *Supremacy*, of N. N.'s *Old Religion*? which is not yet full be one rea- an hundred and twenty years old: however this be, either *Saints* son of the *Popes Bull* ders or N. N. deserves to be marked. Next he enlargeth upon *against* him, for therein he traduceth him for publishing Heretical Doctrine in his Kingdom. *Hist. Council of Trent.* fol. 89.

117032

S E C T. II. **H**

N. N. Edward the sixth, a Child of nine years old succeeded his Fa- ther, Lord Seymour his Uncle who inclined to Zwinglius his Heresy, was made Protector of the King and Kingdom, upon the sixth of March, scarce 20. dayes after he was invested in the Protector- ship, he sent away Commissioners into all parts of the Realm, to pull down Images, and other Ecclesiastical Ornaments. He also invited out of Germany divers Sectaries of what Religion soever, especially *Apostate Friars* that had tied themselves to *Sisters*, assuring himself they would be most for his purpose; and so there came into England Martin Bucer, who had been a *Dominican Friar*, and an earnest *Lutheran*, Peter Martyr a *Canon Regular*, who inclined to Zwinglius, yet came with an indifferency to teach what he should be appointed, Bernard Ochene a *Capuchin*, weary of that *Anterie* life, took a *Woman*, and wrote a Book in defence of having two Wives at once, but after Repented, and died *Catholic*.

These three Apostles of the Reformation were distributed into the three Fountains of the Land, *London*, *Oxford*, and *Cambridge*; with these joyned Coverdale an *Augustine Friar*, Bell a *Carmelite*, Hooper, and Roger with other *Apostates*, who did so vary in their Doctrine, that all was in confusion; and the *Common-Prayer Book* which *Cranmer*, *Ridley*, &c. were then composing, obstructed, especially after *Hugh Latimer* had

Ordo Protestantum: Or,

filled with them, who was of great account among the common People. In this Confusion the *Protector* calls a Parliament, 1547; but the *Common Prayer Book* did not then pass; yet all former Statutes made against *Heresies*, or *Sectaries*, were recalled and annulled. In the ensuing Parliament the *Book* was approved, because it seemed in matter of the *Sacraments* to humour divers *Sectaries* who before had opposed it; yet the *Common People of England* took Arms in defence of the *Old Roman Catholick Religion*, complaining that most *Sacraments* were taken from them, and they had reason to fear the rest. This was *King Edward's Reformation*, which could not be perfected, because he lived but six years.

It is remarkable how in this King's time it was resolved, that whatsoever should be determined by six *Bishops* (such as they were) and six Learned men in the Law of God, or the major part of them, concerning the Rights, Ceremonies, and Administration of the *Sacraments*, that only should be followed. Never did any *Sectaries* before this time presume so far as ours did in preferring the judgment of seven men, (for that is the major part of twelve) before that of the Christian World, in changing the matter and form of *Sacraments*, abolishing the *Sacrifice of the Mass*, and ancient Rites and Ceremonies of the *Church Catholick*, confirmed by so many *General Councils*, and approved by all the *Ancient Fathers*. Heresy is always accompanied with presumption, but this exceeds all Parallel.

S E C T. II.

7.S. **H**ere again something in General is to be premised to remove those prejudices which *N. N.* hath raised against the procedure of *Edward* the sixth.

It is granted that *King* was but a *Child*, yet it must not be denied, that the *Laws* of the *Kingdom* committing the exercise of *Supreme Power* in that case to a *Protector*, what was regularly done by him, ought to be deemed as valid as if the *King* had been of age and done it himself. The *Reformation* made in *Jeffreys* his minority, 2. *Chron.* 23, though it was the immediate Act of his Uncle *Jeffreys*, was firm to all intents and purposes. It is acknowledged also, That *Images* were pulled down, a *Body* of *English Liturgy* formed, &c. But what was done in these particulars was done without confusion or contradiction. For it was done by Authority of the *Supreme Power*, with the advice and consent of the major part of the *Bishops*, nor opposed by the *Convocations*, but rather approved (for that the *Clergy* in the respective *Dioceses* generally practised the prescribed form) and after confirmed by *Parliament*. This appears from the *Provisional Injunctions* 1. *Edw.* 6. and the *Acts* of *Parliament* 2. & 3. *Edw.* 6. to which the *Bishops* had so great

a respect, that as they practised themselves, so they took care for the uniform observation of these Injunctions and Statutes, requiring conformity to them from the inferior Clergy, which accordingly they submitted to. For we find a charge was drawn against *Stephen Gardiner*, one Article whereof was, *He observed not the Book of Common Prayer, nor ordered the observation thereof in his Diocese*, to which charge he made this Answer, to the Duke of *Somerset* with five others of the Council, viz. That he having deliberately perused the *Book of Common Prayer*, although he would not have made it so himself, yet he found such things in it as satisfied his Conscience, and therefore he would use it himself, and see his Parishioners do so too: the same in effect he said to the *Lord Treasurer*, *Secretary Peters*, and *Sir William Herbert*, when they came to him with Articles from the King himself.

To confirm this procedure it is to be observed,

[1.] The whole affair was managed by an approved *Catholic Rule*, which was to reform what was amiss, according to the Doctrine of the *Holy Scriptures* and usage of the *Primitive Church*; not to form any *New Religion*, but retrieve the *Old*, and to reduce it into that state as Christ had left it, the *Apostles* practised, and the *Primitive Church* had received, and observed, as the King declared to the *Romish Rebels*.

[2.] It was ordered as the *Tridentine Assembly* thought most fit, *Decretum de Celebrations Missarum*, (in which Institutions were read concerning abuses to be corrected in the Celebration of the *Mass*, the substance whereof was) that the *Bishops* ought to forbid all things brought in by *Avarice*, *Irreverence*, or *Superstition*: If it be alledged the *Bishops* were so to do, as *Delegates* of the *See of Rome* the Return is obvious, Our *Bishops* as *Commissioners* of the *Supreme Power* might do what they did with better Authority and Warranty. For,

1. Learned *Romanists* do confess that particular Nations have a Power to purge themselves from Corruptions as well in *Church* as *State*, without leave from the *See of Rome*: This is acknowledged by *Seren Cressy* in his Answer to *Dr. Piero's Sermon*, p.285. But what if the *Pope* issue out a Prohibition, and interdict the whole *Nation*? very many of them do conceive it may be waved and opposed, because no reason can be assigned, why the *Church* should continue under known Corruption for

(l) *De Conc.* the Pope's negligence to have them repressed. *Ad Ann.* (6) *Sixtus* Basil. l. 1. *Sixtus* (7) *stichus* in the secondly was one of this mind, for that if the Pope's accusations may hinder the proceedings of a General Council, to the disturbance of the Church, corruptions of the Minds of Men, and the destruction of their Soul, all would there-

(m) *De concordia* *videtur* *remedy*. *Cardinal* (m) *Cusanus* goes yet *cord. Conc.* higher, affirming, that the Emperour in duty was obliged by his l. 2. c. 12. § 8 *spiritual* *authoritatem* to *assemble* a *Synod* when the great dan- l. 3. c. 15. *ger* of the Church required it, which determination was also re-

(n) *Conc.* *Pil. impress.* lived in Henry the eighth's time, hath aproved by many *Lucret.* *Ca-* *notes*, that if the Pope command, and the King forbid, the King is to be obeyed; therefore when the King calls together the *1612. fol.* *69.* *Prelates* of the *Church*, to reform the state thereof, they are bound to obey, though the Pope forbid it (p). *Baron* (q) con-

(o) *A Law-* *professor* *at* *Paris*, in *repet. letti-* *one de Civi-* *tatis Chri-* *stiane Ari-* *stocracia.* *(p) Franc.* *prefect. 4.* *a. 161.* at *this day a* *General* *Council* *may be cal-* *led against* *the Popes* *mind by* *the Empe-* *Emperour* *and* *the Chri-* *stian Princes*, whether he will or not. *(q) Ad Ann.* 553. n. 2. *(r) Baron.* 553. n. 35.

(s) *Ibid. Ann.* 547. n. 29. *(t) Inst. Ep. ad Synod. Collat.* 1. p. 520. *(u) Ibid. Coll. 2. p. 524.* *(w) Baron. Ann.* 553. n. 212. *(x) ad Ann.* 553. n. 213. *(y) ad Ann.* 553. n. 214. *(z) ad Ann.* 553. n. 215. *(aa) ad Ann.* 553. n. 216. *(bb) ad Ann.* 553. n. 217. *(cc) ad Ann.* 553. n. 218. *(dd) ad Ann.* 553. n. 219. *(ee) ad Ann.* 553. n. 220. *(ff) ad Ann.* 553. n. 221. *(gg) ad Ann.* 553. n. 222. *(hh) ad Ann.* 553. n. 223. *(ii) ad Ann.* 553. n. 224. *(jj) ad Ann.* 553. n. 225. *(kk) ad Ann.* 553. n. 226. *(ll) ad Ann.* 553. n. 227. *(mm) ad Ann.* 553. n. 228. *(nn) ad Ann.* 553. n. 229. *(oo) ad Ann.* 553. n. 230. *(pp) ad Ann.* 553. n. 231. *(qq) ad Ann.* 553. n. 232. *(rr) ad Ann.* 553. n. 233. *(ss) ad Ann.* 553. n. 234. *(tt) ad Ann.* 553. n. 235. *(uu) ad Ann.* 553. n. 236. *(vv) ad Ann.* 553. n. 237. *(ww) ad Ann.* 553. n. 238. *(xx) ad Ann.* 553. n. 239. *(yy) ad Ann.* 553. n. 240. *(zz) ad Ann.* 553. n. 241. *(aa) ad Ann.* 553. n. 242. *(cc) ad Ann.* 553. n. 243. *(ee) ad Ann.* 553. n. 244. *(gg) ad Ann.* 553. n. 245. *(ii) ad Ann.* 553. n. 246. *(kk) ad Ann.* 553. n. 247. *(oo) ad Ann.* 553. n. 248. *(rr) ad Ann.* 553. n. 249. *(tt) ad Ann.* 553. n. 250. *(uu) ad Ann.* 553. n. 251. *(yy) ad Ann.* 553. n. 252. *(zz) ad Ann.* 553. n. 253. *(aa) ad Ann.* 553. n. 254. *(cc) ad Ann.* 553. n. 255. *(ee) ad Ann.* 553. n. 256. *(gg) ad Ann.* 553. n. 257. *(ii) ad Ann.* 553. n. 258. *(kk) ad Ann.* 553. n. 259. *(oo) ad Ann.* 553. n. 260. *(rr) ad Ann.* 553. n. 261. *(uu) ad Ann.* 553. n. 262. *(yy) ad Ann.* 553. n. 263. *(zz) ad Ann.* 553. n. 264. *(aa) ad Ann.* 553. n. 265. *(cc) ad Ann.* 553. n. 266. *(ee) ad Ann.* 553. n. 267. *(gg) ad Ann.* 553. n. 268. *(ii) ad Ann.* 553. n. 269. *(kk) ad Ann.* 553. n. 270. *(oo) ad Ann.* 553. n. 271. *(rr) ad Ann.* 553. n. 272. *(uu) ad Ann.* 553. n. 273. *(yy) ad Ann.* 553. n. 274. *(zz) ad Ann.* 553. n. 275. *(aa) ad Ann.* 553. n. 276. *(cc) ad Ann.* 553. n. 277. *(ee) ad Ann.* 553. n. 278. *(gg) ad Ann.* 553. n. 279. *(ii) ad Ann.* 553. n. 280. *(kk) ad Ann.* 553. n. 281. *(oo) ad Ann.* 553. n. 282. *(rr) ad Ann.* 553. n. 283. *(uu) ad Ann.* 553. n. 284. *(yy) ad Ann.* 553. n. 285. *(zz) ad Ann.* 553. n. 286. *(aa) ad Ann.* 553. n. 287. *(cc) ad Ann.* 553. n. 288. *(ee) ad Ann.* 553. n. 289. *(gg) ad Ann.* 553. n. 290. *(ii) ad Ann.* 553. n. 291. *(kk) ad Ann.* 553. n. 292. *(oo) ad Ann.* 553. n. 293. *(rr) ad Ann.* 553. n. 294. *(uu) ad Ann.* 553. n. 295. *(yy) ad Ann.* 553. n. 296. *(zz) ad Ann.* 553. n. 297. *(aa) ad Ann.* 553. n. 298. *(cc) ad Ann.* 553. n. 299. *(ee) ad Ann.* 553. n. 300. *(gg) ad Ann.* 553. n. 301. *(ii) ad Ann.* 553. n. 302. *(kk) ad Ann.* 553. n. 303. *(oo) ad Ann.* 553. n. 304. *(rr) ad Ann.* 553. n. 305. *(uu) ad Ann.* 553. n. 306. *(yy) ad Ann.* 553. n. 307. *(zz) ad Ann.* 553. n. 308. *(aa) ad Ann.* 553. n. 309. *(cc) ad Ann.* 553. n. 310. *(ee) ad Ann.* 553. n. 311. *(gg) ad Ann.* 553. n. 312. *(ii) ad Ann.* 553. n. 313. *(kk) ad Ann.* 553. n. 314. *(oo) ad Ann.* 553. n. 315. *(rr) ad Ann.* 553. n. 316. *(uu) ad Ann.* 553. n. 317. *(yy) ad Ann.* 553. n. 318. *(zz) ad Ann.* 553. n. 319. *(aa) ad Ann.* 553. n. 320. *(cc) ad Ann.* 553. n. 321. *(ee) ad Ann.* 553. n. 322. *(gg) ad Ann.* 553. n. 323. *(ii) ad Ann.* 553. n. 324. *(kk) ad Ann.* 553. n. 325. *(oo) ad Ann.* 553. n. 326. *(rr) ad Ann.* 553. n. 327. *(uu) ad Ann.* 553. n. 328. *(yy) ad Ann.* 553. n. 329. *(zz) ad Ann.* 553. n. 330. *(aa) ad Ann.* 553. n. 331. *(cc) ad Ann.* 553. n. 332. *(ee) ad Ann.* 553. n. 333. *(gg) ad Ann.* 553. n. 334. *(ii) ad Ann.* 553. n. 335. *(kk) ad Ann.* 553. n. 336. *(oo) ad Ann.* 553. n. 337. *(rr) ad Ann.* 553. n. 338. *(uu) ad Ann.* 553. n. 339. *(yy) ad Ann.* 553. n. 340. *(zz) ad Ann.* 553. n. 341. *(aa) ad Ann.* 553. n. 342. *(cc) ad Ann.* 553. n. 343. *(ee) ad Ann.* 553. n. 344. *(gg) ad Ann.* 553. n. 345. *(ii) ad Ann.* 553. n. 346. *(kk) ad Ann.* 553. n. 347. *(oo) ad Ann.* 553. n. 348. *(rr) ad Ann.* 553. n. 349. *(uu) ad Ann.* 553. n. 350. *(yy) ad Ann.* 553. n. 351. *(zz) ad Ann.* 553. n. 352. *(aa) ad Ann.* 553. n. 353. *(cc) ad Ann.* 553. n. 354. *(ee) ad Ann.* 553. n. 355. *(gg) ad Ann.* 553. n. 356. *(ii) ad Ann.* 553. n. 357. *(kk) ad Ann.* 553. n. 358. *(oo) ad Ann.* 553. n. 359. *(rr) ad Ann.* 553. n. 360. *(uu) ad Ann.* 553. n. 361. *(yy) ad Ann.* 553. n. 362. *(zz) ad Ann.* 553. n. 363. *(aa) ad Ann.* 553. n. 364. *(cc) ad Ann.* 553. n. 365. *(ee) ad Ann.* 553. n. 366. *(gg) ad Ann.* 553. n. 367. *(ii) ad Ann.* 553. n. 368. *(kk) ad Ann.* 553. n. 369. *(oo) ad Ann.* 553. n. 370. *(rr) ad Ann.* 553. n. 371. *(uu) ad Ann.* 553. n. 372. *(yy) ad Ann.* 553. n. 373. *(zz) ad Ann.* 553. n. 374. *(aa) ad Ann.* 553. n. 375. *(cc) ad Ann.* 553. n. 376. *(ee) ad Ann.* 553. n. 377. *(gg) ad Ann.* 553. n. 378. *(ii) ad Ann.* 553. n. 379. *(kk) ad Ann.* 553. n. 380. *(oo) ad Ann.* 553. n. 381. *(rr) ad Ann.* 553. n. 382. *(uu) ad Ann.* 553. n. 383. *(yy) ad Ann.* 553. n. 384. *(zz) ad Ann.* 553. n. 385. *(aa) ad Ann.* 553. n. 386. *(cc) ad Ann.* 553. n. 387. *(ee) ad Ann.* 553. n. 388. *(gg) ad Ann.* 553. n. 389. *(ii) ad Ann.* 553. n. 390. *(kk) ad Ann.* 553. n. 391. *(oo) ad Ann.* 553. n. 392. *(rr) ad Ann.* 553. n. 393. *(uu) ad Ann.* 553. n. 394. *(yy) ad Ann.* 553. n. 395. *(zz) ad Ann.* 553. n. 396. *(aa) ad Ann.* 553. n. 397. *(cc) ad Ann.* 553. n. 398. *(ee) ad Ann.* 553. n. 399. *(gg) ad Ann.* 553. n. 400. *(ii) ad Ann.* 553. n. 401. *(kk) ad Ann.* 553. n. 402. *(oo) ad Ann.* 553. n. 403. *(rr) ad Ann.* 553. n. 404. *(uu) ad Ann.* 553. n. 405. *(yy) ad Ann.* 553. n. 406. *(zz) ad Ann.* 553. n. 407. *(aa) ad Ann.* 553. n. 408. *(cc) ad Ann.* 553. n. 409. *(ee) ad Ann.* 553. n. 410. *(gg) ad Ann.* 553. n. 411. *(ii) ad Ann.* 553. n. 412. *(kk) ad Ann.* 553. n. 413. *(oo) ad Ann.* 553. n. 414. *(rr) ad Ann.* 553. n. 415. *(uu) ad Ann.* 553. n. 416. *(yy) ad Ann.* 553. n. 417. *(zz) ad Ann.* 553. n. 418. *(aa) ad Ann.* 553. n. 419. *(cc) ad Ann.* 553. n. 420. *(ee) ad Ann.* 553. n. 421. *(gg) ad Ann.* 553. n. 422. *(ii) ad Ann.* 553. n. 423. *(kk) ad Ann.* 553. n. 424. *(oo) ad Ann.* 553. n. 425. *(rr) ad Ann.* 553. n. 426. *(uu) ad Ann.* 553. n. 427. *(yy) ad Ann.* 553. n. 428. *(zz) ad Ann.* 553. n. 429. *(aa) ad Ann.* 553. n. 430. *(cc) ad Ann.* 553. n. 431. *(ee) ad Ann.* 553. n. 432. *(gg) ad Ann.* 553. n. 433. *(ii) ad Ann.* 553. n. 434. *(kk) ad Ann.* 553. n. 435. *(oo) ad Ann.* 553. n. 436. *(rr) ad Ann.* 553. n. 437. *(uu) ad Ann.* 553. n. 438. *(yy) ad Ann.* 553. n. 439. *(zz) ad Ann.* 553. n. 440. *(aa) ad Ann.* 553. n. 441. *(cc) ad Ann.* 553. n. 442. *(ee) ad Ann.* 553. n. 443. *(gg) ad Ann.* 553. n. 444. *(ii) ad Ann.* 553. n. 445. *(kk) ad Ann.* 553. n. 446. *(oo) ad Ann.* 553. n. 447. *(rr) ad Ann.* 553. n. 448. *(uu) ad Ann.* 553. n. 449. *(yy) ad Ann.* 553. n. 450. *(zz) ad Ann.* 553. n. 451. *(aa) ad Ann.* 553. n. 452. *(cc) ad Ann.* 553. n. 453. *(ee) ad Ann.* 553. n. 454. *(gg) ad Ann.* 553. n. 455. *(ii) ad Ann.* 553. n. 456. *(kk) ad Ann.* 553. n. 457. *(oo) ad Ann.* 553. n. 458. *(rr) ad Ann.* 553. n. 459. *(uu) ad Ann.* 553. n. 460. *(yy) ad Ann.* 553. n. 461. *(zz) ad Ann.* 553. n. 462. *(aa) ad Ann.* 553. n. 463. *(cc) ad Ann.* 553. n. 464. *(ee) ad Ann.* 553. n. 465. *(gg) ad Ann.* 553. n. 466. *(ii) ad Ann.* 553. n. 467. *(kk) ad Ann.* 553. n. 468. *(oo) ad Ann.* 553. n. 469. *(rr) ad Ann.* 553. n. 470. *(uu) ad Ann.* 553. n. 471. *(yy) ad Ann.* 553. n. 472. *(zz) ad Ann.* 553. n. 473. *(aa) ad Ann.* 553. n. 474. *(cc) ad Ann.* 553. n. 475. *(ee) ad Ann.* 553. n. 476. *(gg) ad Ann.* 553. n. 477. *(ii) ad Ann.* 553. n. 478. *(kk) ad Ann.* 553. n. 479. *(oo) ad Ann.* 553. n. 480. *(rr) ad Ann.* 553. n. 481. *(uu) ad Ann.* 553. n. 482. *(yy) ad Ann.* 553. n. 483. *(zz) ad Ann.* 553. n. 484. *(aa) ad Ann.* 553. n. 485. *(cc) ad Ann.* 553. n. 486. *(ee) ad Ann.* 553. n. 487. *(gg) ad Ann.* 553. n. 488. *(ii) ad Ann.* 553. n. 489. *(kk) ad Ann.* 553. n. 490. *(oo) ad Ann.* 553. n. 491. *(rr) ad Ann.* 553. n. 492. *(uu) ad Ann.* 553. n. 493. *(yy) ad Ann.* 553. n. 494. *(zz) ad Ann.* 553. n. 495. *(aa) ad Ann.* 553. n. 496. *(cc) ad Ann.* 553. n. 497. *(ee) ad Ann.* 553. n. 498. *(gg) ad Ann.* 553. n. 499. *(ii) ad Ann.* 553. n. 500. *(kk) ad Ann.* 553. n. 501. *(oo) ad Ann.* 553. n. 502. *(rr) ad Ann.* 553. n. 503. *(uu) ad Ann.* 553. n. 504. *(yy) ad Ann.* 553. n. 505. *(zz) ad Ann.* 553. n. 506. *(aa) ad Ann.* 553. n. 507. *(cc) ad Ann.* 553. n. 508. *(ee) ad Ann.* 553. n. 509. *(gg) ad Ann.* 553. n. 510. *(ii) ad Ann.* 553. n. 511. *(kk) ad Ann.* 553. n. 512. *(oo) ad Ann.* 553. n. 513. *(rr) ad Ann.* 553. n. 514. *(uu) ad Ann.* 553. n. 515. *(yy) ad Ann.* 553. n. 516. *(zz) ad Ann.* 553. n. 517. *(aa) ad Ann.* 553. n. 518. *(cc) ad Ann.* 553. n. 519. *(ee) ad Ann.* 553. n. 520. *(gg) ad Ann.* 553. n. 521. *(ii) ad Ann.* 553. n. 522. *(kk) ad Ann.* 553. n. 523. *(oo) ad Ann.* 553. n. 524. *(rr) ad Ann.* 553. n. 525. *(uu) ad Ann.* 553. n. 526. *(yy) ad Ann.* 553. n. 527. *(zz) ad Ann.* 553. n. 528. *(aa) ad Ann.* 553. n. 529. *(cc) ad Ann.* 553. n. 530. *(ee) ad Ann.* 553. n. 531. *(gg) ad Ann.* 553. n. 532. *(ii) ad Ann.* 553. n. 533. *(kk) ad Ann.* 553. n. 534. *(oo) ad Ann.* 553. n. 535. *(rr) ad Ann.* 553. n. 536. *(uu) ad Ann.* 553. n. 537. *(yy) ad Ann.* 553. n. 538. *(zz) ad Ann.* 553. n. 539. *(aa) ad Ann.* 553. n. 540. *(cc) ad Ann.* 553. n. 541. *(ee) ad Ann.* 553. n. 542. *(gg) ad Ann.* 553. n. 543. *(ii) ad Ann.* 553. n. 544. *(kk) ad Ann.* 553. n. 545. *(oo) ad Ann.* 553. n. 546. *(rr) ad Ann.* 553. n. 547. *(uu) ad Ann.* 553. n. 548. *(yy) ad Ann.* 553. n. 549. *(zz) ad Ann.* 553. n. 550. *(aa) ad Ann.* 553. n. 551. *(cc) ad Ann.* 553. n. 552. *(ee) ad Ann.* 553. n. 553. *(gg) ad Ann.* 553. n. 554. *(ii) ad Ann.* 553. n. 555. *(kk) ad Ann.* 553. n. 556. *(oo) ad Ann.* 553. n. 557. *(rr) ad Ann.* 553. n. 558. *(uu) ad Ann.* 553. n. 559. *(yy) ad Ann.* 553. n. 560. *(zz) ad Ann.* 553. n. 561. *(aa) ad Ann.* 553. n. 562. *(cc) ad Ann.* 553. n. 563. *(ee) ad Ann.* 553. n. 564. *(gg) ad Ann.* 553. n. 565. *(ii) ad Ann.* 553. n. 566. *(kk) ad Ann.* 553. n. 567. *(oo) ad Ann.* 553. n. 568. *(rr) ad Ann.* 553. n. 569. *(uu) ad Ann.* 553. n. 570. *(yy) ad Ann.* 553. n. 571. *(zz) ad Ann.* 553. n. 572. *(aa) ad Ann.* 553. n. 573. *(cc) ad Ann.* 553. n. 574. *(ee) ad Ann.* 553. n. 575. *(gg) ad Ann.* 553. n. 576. *(ii) ad Ann.* 553. n. 577. *(kk) ad Ann.* 553. n. 578. *(oo) ad Ann.* 553. n. 579. *(rr) ad Ann.* 553. n. 580. *(uu) ad Ann.* 553. n. 581. *(yy) ad Ann.* 553. n. 582. *(zz) ad Ann.* 553. n. 583. *(aa) ad Ann.* 553. n. 584. *(cc) ad Ann.* 553. n. 585. *(ee) ad Ann.* 553. n. 586. *(gg) ad Ann.* 553. n. 587. *(ii) ad Ann.* 553. n. 588. *(kk) ad Ann.* 553. n. 589. *(oo) ad Ann.* 553. n. 590. *(rr) ad Ann.* 553. n. 591. *(uu) ad Ann.* 553. n. 592. *(yy) ad Ann.* 553. n. 593. *(zz) ad Ann.* 553. n. 594. *(aa) ad Ann.* 553. n. 595. *(cc) ad Ann.* 553. n. 596. *(ee) ad Ann.* 553. n. 597. *(gg) ad Ann.* 553. n. 598. *(ii) ad Ann.* 553. n. 599. *(kk) ad Ann.* 553. n. 600. *(oo) ad Ann.* 553. n. 601. *(rr) ad Ann.* 553. n. 602. *(uu) ad Ann.* 553. n. 603. *(yy) ad Ann.* 553. n. 604. *(zz) ad Ann.* 553. n. 605. *(aa) ad Ann.* 553. n. 606. *(cc) ad Ann.* 553. n. 607. *(ee) ad Ann.* 553. n. 608. *(gg) ad Ann.* 553. n. 609. *(ii) ad Ann.* 553. n. 610. *(kk) ad Ann.* 553. n. 611. *(oo) ad Ann.* 553. n. 612. *(rr) ad Ann.* 553. n. 613. *(uu) ad Ann.* 553. n. 614. *(yy) ad Ann.* 553. n. 615. *(zz) ad Ann.* 553. n. 616. *(aa) ad Ann.* 553. n. 617. *(cc) ad Ann.* 553. n. 618. *(ee) ad Ann.* 553. n. 619. *(gg) ad Ann.* 553. n. 620. *(ii) ad Ann.* 553. n. 621. *(kk) ad Ann.* 553. n. 622. *(oo) ad Ann.* 553. n. 623. *(rr) ad Ann.* 553. n. 624. *(uu) ad Ann.* 553. n. 625. *(yy) ad Ann.* 553. n. 626. *(zz) ad Ann.* 553. n. 627. *(aa) ad Ann.* 553. n. 628. *(cc) ad Ann.* 553. n. 629. *(ee) ad Ann.* 553. n. 630. *(gg) ad Ann.* 553. n. 631. *(ii) ad Ann.* 553. n. 632. *(kk) ad Ann.* 553. n. 633. *(oo) ad Ann.* 553. n. 634. *(rr) ad Ann.* 553. n. 635. *(uu) ad Ann.* 553. n. 636. *(yy) ad Ann.* 553. n. 637. *(zz) ad Ann.* 553. n. 638. *(aa) ad Ann.* 553. n. 639. *(cc) ad Ann.* 553. n. 640. *(ee) ad Ann.* 553. n. 641. *(gg) ad Ann.* 553. n. 642. *(ii) ad Ann.* 553. n. 643. *(kk) ad Ann.* 553. n. 644. *(oo) ad Ann.* 553. n. 645. *(rr) ad Ann.* 553. n. 646. *(uu) ad Ann.* 553. n. 647. *(yy) ad Ann.* 553. n. 648. *(zz) ad Ann.* 553. n. 649. *(aa) ad Ann.* 553. n. 650. *(cc) ad Ann.* 553. n. 651. *(ee) ad Ann.* 553. n. 652. *(gg) ad Ann.* 553. n. 653. *(ii) ad Ann.* 553. n. 654. *(kk) ad Ann.* 553. n. 655. *(oo) ad Ann.* 553. n. 656. *(rr) ad Ann.* 553. n. 657. *(uu) ad Ann.* 553. n. 658. *(yy) ad Ann.* 553. n. 659. *(zz) ad Ann.* 553. n. 660. *(aa) ad Ann.* 553. n. 661. *(cc) ad Ann.* 553. n. 662. *(ee) ad Ann.* 553. n. 663. *(gg) ad Ann.* 553. n. 664. *(ii) ad Ann.* 553. n. 665. *(kk) ad Ann.* 553. n. 666. *(oo) ad Ann.* 553. n. 667. *(rr) ad Ann.* 553. n. 668. *(uu) ad Ann.* 553. n. 669. *(yy) ad Ann.* 553. n. 670. *(zz) ad Ann.* 553. n. 671. *(aa) ad Ann.* 553. n. 672. *(cc) ad Ann.* 553. n. 673. *(ee) ad Ann.* 553. n. 674. *(gg) ad Ann.* 553. n. 675. *(ii) ad Ann.* 553. n. 676. *(kk) ad Ann.* 553. n. 677. *(oo) ad Ann.* 553. n. 678. *(rr) ad Ann.* 553. n. 679. *(uu) ad Ann.* 553. n. 680. *(yy) ad Ann.* 553. n. 681. *(zz) ad Ann.* 553. n. 682. *(aa) ad Ann.* 553. n. 683. *(cc) ad Ann.* 553. n. 684. *(ee) ad Ann.* 553. n. 685. *(gg) ad Ann.* 553. n. 686. *(ii) ad Ann.* 553. n. 687. *(kk) ad Ann.* 553. n. 688. *(oo) ad Ann.* 553. n. 689. *(rr) ad Ann.* 553. n. 690. *(uu) ad Ann.* 553. n. 691. *(yy) ad Ann.* 553. n. 692. *(zz) ad Ann.* 553. n. 693. *(aa) ad Ann.* 553. n. 694. *(cc) ad Ann.* 553. n. 695. *(ee) ad Ann.* 553. n. 696. *(gg) ad Ann.* 553. n. 697. *(ii) ad Ann.* 553. n. 698. *(kk) ad Ann.* 553. n. 699. *(oo) ad Ann.* 553. n. 700. *(rr) ad Ann.* 553. n. 701. *(uu) ad Ann.* 553. n. 702. *(yy) ad Ann.* 553. n. 703. *(zz) ad Ann.* 553. n. 704. *(aa) ad Ann.* 553. n. 705. *(cc) ad Ann.* 553. n. 706. *(ee) ad Ann.* 553. n. 707. *(gg) ad Ann.* 553. n. 708. *(ii) ad Ann.* 553. n. 709. *(kk) ad Ann.* 553. n. 710. *(oo) ad Ann.* 553. n. 711. *(rr) ad Ann.* 553. n. 712. *(uu) ad Ann.* 553. n. 713. *(yy) ad Ann.* 553. n. 714. *(zz) ad Ann.* 553. n. 715. *(aa) ad Ann.* 553. n. 716. *(cc) ad Ann.* 553. n. 717. *(ee) ad Ann.* 553. n. 718. *(gg) ad Ann.* 553. n. 719. *(ii) ad Ann.* 553. n. 720. *(kk) ad Ann.* 553. n. 721. *(oo) ad Ann.* 553. n. 722. *(rr) ad Ann.* 553. n. 723. *(uu) ad Ann.* 553. n. 724. *(yy) ad Ann.* 553. n. 725. *(zz) ad Ann.* 553. n. 726. *(aa) ad Ann.* 553. n. 727. *(cc) ad Ann.* 553. n. 728. *(ee) ad Ann.* 553. n. 729. *(gg*

that the oversight of the external Government of things belonging to the Church was by God committed to them, as the administration of Holy things of God within the Church was deputed to them (x). King Edgar in an Oration to the Clergy (x) Cited required them to make a Reformation by a conjunction of his and in the Book their Power, committing the whole affaire to so many Bishops, ^{De vera dif-} as he then nominated. Charles the Great convocated the Bi- ^{ferentia,} written An. shops to him, to Counsel him how Gods Law should be re- 1634.

covered ; and in the Preface of the Capitulary wrote thus to the Clergy, of his Empire, *We have sent our Deputies to you, &c. Let no man censure this as a Presumption to correct what is amiss, &c. For we have read in the Book of Kings, how Josiah restored the Service of God in the Kingdom which he had given him.* Maximilian in Ann. 1512. Declared, though he of his clemency had tolerated the Pope and the Clergy, as his Father Frederick had done, yet it appertained to his Duty that Religion decay not, that the Worship and (y) Service of God be not diminished.

Whereupon he with Lewis the twelfth of France, and some Cardinals called a Council at Pisa, and cited the Pope in it. *Onupher. in vit. Julii secundi.*

3. It is the Duty of Sovereign Princes to do as Josiah did by the directions of faithful men, though the majority of the Priests express their unwillingness and averseness. For many Kings have been severely reprobated for not reforming the Idolatrous abuses of Gods Worship in their Reigns, which would never have been done, unless they in Duty had been obliged to do it, and obliged they could not have been, unless God had settled a Power in them to do it, of which because there is no revocation, or limitation in the Gospel, therefore the first Grant and Commission standeth good ; for the Gospel doth not destroy the Law, but perfect it.

4. *Ad hominem*, did not Queen Mary in her huddled reduction of Popery exercise this Power ? Did she not introduce the Popish form of Solemn Mass, which was then abolished by standing Laws ? Did not she to drive on her design, imprison one Archbishop, displace two, and deprive eight Bishops ? Did not she with the consent of a sorry Convention, which she called five dayes after her Coronation, repeal some Statutes made by Henry the eighth, and others by Edward the sixth ? Sir Henry Spelman in his larger History of Titles, c. 29. p. 170. tells

(y) Abbot
Urspreg.
Gth. Grat.

tells us, he had heard there was but ~~many~~ person to give their voice with the *Bill*, and yet carried it. Did not sue for a colour when the work was done, some few dayes after call a *Convocation*, which she soon after dissolved by her peremptory Mandate; but not a word of this from our cunning *Origenist*, because it was done for the advancement of the *Catholick* Cause. *Papists* *Princes* may do what they like, in order to the Good old Cause, and never be checked or censured for it; but *Protestant* *Sovereigns* must be bound up till the *Popes* License, or a Vote in *Convocation* loose them.

5. Although *Synods* be the most prudential, and safe way to determine *Church*-matters, yet without them *Gods Worship* may be *Reformed*, and the *Catholick* *Doctrine* restored. In the case of the *Catholicks* and *Arrians*, *Nazianzen* (*ad Procopium*) complained he saw no good end of *Councils*; certainly in those where Faction prevailed, and Votes passed not by weight, but number. Not that he thought so absolutely and universally, but *pro hic & nunc* in respect of the Times, and Persons assembled. For he knew if a *Council* had been called when the *Arrians* were the overruling party in the *Church*, the *Catholicks* would be overpowered by multiplicity of Votes; yet for all this, He and other *Catholicks* did endeavour the suppression of *Arrianism*.

6. Neither in such times and cases must the business be delayed till a *General Council* be summoned; especially when he who pretends to have the sole Power of calling it, and the parties called are beforehand agreed by Clandestine correspondencies, they will do nothing towards a *Reformation*, but either obstruct or baffle it. *Henry* the eighth said well, *A General Council would do well where all may speak their judgments, but it cannot be called a General Council, where they only are heard who are resolved to be on the *Popes* side in all matters, and where the same men are *Plaintiffs*, *Defendants*, *Advocates*, and *Judges*.* *Hist. Conc. Trid. Angl.* fol. 85.

7. Supposing there wanted a formal *Synodical* concurrence in this Transaction of *Edward* the sixth, there was in effect that which to all intents and purposes is equivalent; *viz.* a General submission and conformity to the Provisional Injunctions, and *Acts of Parliament* by the *Clergy*.

8. There was a *Synod* to carry on this matter in *Edward* the sixths time, for though the first Edition of the *Liturgy* was only framed by the advice and suffrage of *Bishops*, and elected *Divines*,

Divines, which yet was afterwards revised and compleated with the addition of a form of Making and *Consecrating Bisho^{ps}, Priests and Deacons*, (but whether the *Synod* then in being composed and formed it, or passed their Power (which is more probable) for the forming of it to the selected persons appointed by the King (and so may properly enough be said to have done it, because by those to whom they had configned their Authority) I shall not pretend to determine;) yet this may be safely resolved on, a *Synod* there was, which appears from the *Statute-Book*, which makes mention of a *Subsidy of six Shillings in the Pound granted by the Clergy unto the King*, 2 & 3 Edw. 6. and it is notoriously known such a Grant in those times passed not without a *Convocation*; and it is certain, mention was made of a *Synod i Maria*, held in King Edwards days; and Mr. *Philpot* a member of the *Convocation i Mar.* maintained the *Catechism* exemplified in the *Common-Prayer Book*, to be *Synodical*, upon this account, that the *Convocation* in King Edward's time had passed their Authority to certain Persons Deputed by the King to make Spiritual Laws*. So that though nothing appears *apud Acta*, because perhaps not so carefully registered, or not at all, because it was the Personal Act of their Deputies, or in that *primo Maria* (which is likely enough) expunged and destroyed, yet a *Synod* there was to carry on this work, upon the foregoing Reasons; to which may be added what *Bishop Jewel* *def. Apol.* fol. 520, affirms, which Mr. *Harding* (a) could not deny: *We have not done* (saith he) *what (a) Scoffing we have done altogether without Bisho^{ps} or a Council, the matter* at it as a *small ob-* *scure meet-* *ing of a few Calvi-* *nists* *Def. Apol.* fol. 521. *which Bishop Jewel farther avers,* *Defen. Apol.* fol. 1643.

Having premised thus much, the less shall be said to *N.N.*'s exceptions, and reports, and nothing at all to his angry, scurrilous, malicious invectives and expressions.

[L.] Edward the sixth was a Child, &c. This is a close reflection on his incompetency to act in that kind, but *N.N.* might have considered that *Kings* in the eye of the *English Laws* are never *Minors*, and that though he was a Child in years, yet not so in understanding; for during the time of his Reign he kept a most exact judicious Journal of all the most (b) *Hayw* principal (b) affairs of State, and his abilities were so great, *wards Ed. 6.* far

Oriq. Protestantum: Or,

far beyond his years, that he could encounter Cardan, and disputed his new devised Paradoxes with so much acuteness, and strength of Reason, that Cardan reported his parts to be miraculous. And as to his Knowldg in matters of Religion, his Answer (formerly related) to the Romish Rebels, sufficiently shews, he was no Candidate thereof, but a solid understanding Christian. But if his being a Child be so great an offence to the Romish tender Consciences, why should not their Universal Monarch's being a Child work the same effect in them? Such they have had, Benedict the ninth was a Lad almost ten years old, John the eleventh a stripling, and a Bastard to boot, which one of their stout sticklers grants, and makes a pleasant Phanatick (c) Apology for their youth, viz. in these words, *The young years of our Bishops cannot be a hinderance to debar them, (of being Infallible Pastors and Universal Monarchs in the Church,) since out of the Mouth of Babes our Lord can work his own praise; neither is Ignorance, want of Learning, or Discretion any lett, when by the mouth of an Ass God can instruct a Prophet.*

[2.] *They did vary (as he runs on) and so were in confusion.* The Antecedent is beggarly without proof, and the consequence is naught: every variation in judgment and opinion doth not infer or imply Confusion. The members of the Trent-Assembly in far more and more importing Doctrines did vary almost at every turn, yet I presume this man of confidence will not adventure to conclude, that all was there in a Confusion. But King Edwards Doctors did not vary, for they were perfectly agreed, and took an effectual course to prevent discord and confusion. For,

[3.] *The Common-Prayer Book was not obstructed, but generally and Religiously observed.* For in 1 Edw. 6. it was Authorized by Proclamation, recommended to the Bishops by special Letters from the Lords of the Privy Council to see it practised, and in 2 Edw. 6. a penalty was imposed by All of Parliament on such as should deprave or neglect the use thereof; if any disturbance therein, it proceeded from the Popish party, and their Preachers, which occasioned a Proclamation to be issued out to silence them.

[4.] *He relates every one might Preach what he pleased, &c.* This is false, for a Proclamation was published, *none should Preach, unless he were Licensed.*

[5.] *Hugh Latimer (saith he) was in great esteem, &c.* If

(c) A. D.
Soc. Jes. in
his Reply
to Dr.
White, p.
289. Sect.
to the se-
venth.

so then probably the Common People would have sided with him, for the *Common-Prayer Book* which he so highly esteemed, that he judged all those who condemned it to be Factious and Seditious, as in particular he charged *Thomas Lord Seymour* upon that account.

[6.] He tells us the *Common People took Armes, &c.*

Surely not those who so much respected *Hugh Latimer*; they were some who affected *Papery*, that is no news such should prove Rebels when they dare; he might have spared this, to save the Credit of his *Old Religion*. This practice is sufficient to prove them no true *Roman Catholicks*, for the *Old Religion* taught Subjects *Submission and Suffering for Religion*, and forbade *Resistance and Rebellion*, and taking up *Arms against their lawful Sovereign*.

[7.] He supposeth Edward, the sixth's Reformation could not be perfected, &c.

In good time! by the same reason *Queen Mary's* reduction of *Papery* could much less be perfected, for she lived but five years.

[1.] *He presents his grand remarkable, in this King's time, &c.* But he is so referred and wary as not to specify the year of his Reign: if he means 1 *Edw.* (as is most probable) he misseth one of the number, for thirteen were appointed, this is a pardonable mistake. That which follows is a *down-right Calumny*, as hath been sufficiently proved, for those seven men had a real respect to the Judgment of the Christian World, and Practice of the *Catholic Church*. If he pitch on 2 & 3 *Edw.* 6. then 32 persons were nominated to examine *Ecclesiastical Laws*, viz. such as concerned the Jurisdiction and Rights of the *Church in foro externo*, which indeed were but so many Regulators of the *Canon-Law*. If he relate to 6 *Edw.* 6. only eight persons were named in the King's Letters Patents, with a power to call into their Assistance whom they pleased. But this is remarkable, that when *N. N.* lays claim to all the Christian World, many *General Councils*, and all the *Fathers* for their Matter and Form of *Sacraments*, and their *Sacrifice of the Mass*, he is then fallen into the braving humour of his old *Thrasional Bragadocio Colleagues*; *Teftor omnes patres, omnia Concilia, &c.* No less than all was the nothing Brag of *Father Campian*, but the Author of the Apologetical Epistle published *Ann. 1601*, goes far beyond him in this swelling ranting ventosity; *That Faith which I defend is taught in all the Hebrew and Greek Scriptures, and all*

Origo Protestantismi, Or,

ancient Greces and Scholies on their Latin and Greek, by all the learned Fathers, Pilgrims, Antiquaries, and Monuments, by all Synods, Counells, Laws, Parliaments, Canons and Decrees of Popes, of Emperours, and Kings, by all Martyrs and Confessors, and Schools, by all Friends and Enemies, even Mahumetans, Jews, Pagans, and Infidels, all former Hereticks and Schismaticks. All these he had carefully and with diligence studied, and considered them; this is a right *Don Glorioso*. But somewhat is still behind, his Faith is approved by all the Testimonies that can be devised, not only of this World, but of God, of Angels, and Glorious Souls, of Devils, and Damned Spirits in Hell, (the fittest Witnesses of all:) and here he stops his Course. Other pulling Hereticks have boasted of this or that Council, or of some few Fathers; but these have attained to that pitch of Impudency, that all makes for them, all is theirs; when upon a just examination none at all appears for them. Heresy is alwayes accompanied with Vanity and Insolency, but this exceeds all Parallel; but that we find it the constant custom of the *Romish Hectors*.

S E C T. III.

N.N. After Edward died his Sister Queen Mary Reigned, who being a Catolick, restored Religion by Act of Parliament; Cardinal Pole, the Popes Legate absolved the Kingdom from the Excommunication and Schism incurred. Some Histories report that three thousand Scismatices, all Strangers, were Banished out of England, and among the rest the two holy Apostles Peter Martyr, and Berhard Oscine. All King Edwards Bishops were Deposed, and Imprisoned, the Catolick Bishops set at liberty and restored to their Seats.

S E C T. III.

Q. Queen Mary did reintroduce Popery, but this she did contrary to the solemn Promise made to the Gentry of Norfolk and Suffolk: to violate such an obligation will scarce be proved either Honourable or Religious.

2. She

2. She did not regularly restore her Religion, but confusedly shuffled it up as hath been before declared, that if any Protestant Prince had done the like, an hideous Hubbub would have been raised.

Bishop Jewel relates the manner thus: (a) *The Papists* first (a) Reply scattered it and forced their Mass ^{against a Law then in force to Harding} against them, then established it by Law; and next after had a ^{Art. 13.} Solemn Disputation at Oxford, to try whether the Law were ^{fol. 358.} good or no. This (saith he) *Mr. Harding* is your Lidford Law: for in order of nature the Disputation should have been first, then the Law, then the Execution thereof; but, as *Tertullian* saith, *Heretici ex Conscientia infmitatis sua nihil trahant ordinarie.*

4. If the deposited *Bislopes* were but pretended *Bislopes*, then your restored *Bishops* were so too, for some of these received their Ordination from them and those who ordained them.

But now the *Originist* after all these Sallies falls afresh on his great work, on which he spends much Paper and time, wherein he most triumphs, and glories: and thus he makes his first approach and onset.

CHAP.

Origo Protestantum: Or,

various and singular reformatio[n]s for his god & self, yet he had a foolish and hard heart in his soul.

CHAP. III.

SECT. I.

N. N. Queen Mary deceased without issue, her Sister Elizabeth is proclaimed Queen. The Reformation is established by Act of Parliament, notwithstanding the great opposition made by all the Bishops and others in the Upper-house. The Queen was resolved to pull down *Catholic Religion*, because Cecil and others of her Council persuaded her, she could not be secure as long as the Pope's Authority was acknowledged in England, seeing the Apostolick See had declared her a *Bastard*, and all *Catholicks* looked upon the Queen of Scots as true *Heir to the Crown*. Nevertheless it was judged expedient for her quiet, and the peace of the Realm, to keep always a *Resemblance* of it in the Clergy, as the best remedy against *Puritanism*, which was thought by her Majesty dangerous to Monarchy. The titles therefore of *Arch-Bishop*, *Bishop*, *Dean*, and *Chapler* were retained, as also in her own Chapler some Images, the *Other*, and a *Crucifix* upon it. But what will they do for *Ordination*? That Form which was instituted in *Edm.* the sixth's time was judged invalid, by publick Judgment in Queen *Mary's* days, insomuch that Leases made by King *Edward's* Bishops, though confirmed by *Dean* and *Chapler*, were not esteemed good, because, saith the Sentence, they were not consecrated, nor Bishops: see *Brook's Novel Cases*, *Plac. 463.* *fol. 101.* *impreſs.* *London, 1604.* Seeing therefore it concerned the Queen to have consecrated Bishops, she endeavoured by all means to have such as she named for *Bishopricks* consecrated by *Catholicks*; but they all resolved not to make Bishops in the Church, whereof themselves refused to be members. The Queen, notwithstanding the reluctance of *Catholic Bishops*, named in her Letters Patents *Kirkby Bishop of Landaff*, among others, to consecrate *Mr. Parker*, and his Fellows; he being the only man, among all the *Catholic Bishops*, that took the Oath of Supremacy in her Reign. But many others who complied with *Henry* the eighth in that particular, refused now to consecrate, and *Landaff* was resolved to do the same; yet at laſt, by fair words and promises, they prevailed with the old man to give them a meeting at the *Nags-head* in *Cheapside*, where they hoped he would have ordained them Bishops, despairing that ever he would do it in a Church, because that would be too great and notorious a scandal to *Catholicks*, among whom *Landaff* desired to be numbered. *Bonner Bishop of London* hearing of this, sent *Mr. Neal*, his Chaplain, to forbid the exercise of giving Orders in his Diocess, under pain of *Excommunication*, wherewith the old man being terrified, and otherwise also moved in his Conscience, refused

uled to proceed in that Action, alledging chiefly for reason of his forbearance, want of fight. This excuse being interpreted an evasion by Mr. Parker and his Fellows, lessened his entertainment, some of them reviling him, and saying, *this old Fool thinketh we cannot be Bishops, unless we be preased*, alluding to the Catholick manner of Episcopal Unction. Being thus deceived in their expectation, they resolved to use Mr. Scory's help, an Apostate irreligious *Papist*, who had born the name of *Bishop* in King Edward's time, and was thought to have sufficient power to perform the Office: he having cast off, with his religious habit, all scruple of Conscience, willingly went about the matter, which he performed in this sort; having the Bible in his hand, and they all kneeling down before him, he laid it upon every one of their heads and shoulders, saying, Take thou Authority to Preach the Word of God sincerely, and so they rose up *Bishops* of the new Church of *England*.

S E C T. I.

7. S. **T**O this long lying Section, the fittest method will be to discover the several falsities, and vain conjectures, as they lie in order.

First, *He vainly furniseth great opposition* was, &c. This is one misadventure, for there was but fourteen *Bishops* then living, whereof four were absent; and then a Question may be made, whether all those ten who were present did oppose it? for some of them had learned the Art of compliance so exactly, that they could suit to the times without any opposition: for the others, there was but one *Abbot of Westminster*, and only two *Lords Temporal*, the *Earl of Shrewsbury*, and *Viscount Montague*, who did oppose it: these thirteen, if they had all combin'd, could not make any great opposition.

2. *The Queen* (saith he) *did resolve*, &c. This is most false, for thus she expressed and declared her self: (a) *England embraceth no Cambnew Religion, nor any other than that which Christ hath commanded* (a) Cambden, Ann. p. 35, 36. *the Primitive and Catholick Church hath practised, and the Ancient Fathers have always with one mind and will approved*. If *N. N.* hath another Catholick Religion, let him keep it to himself.

3. *The Pope did declare her a Bastard*, &c. Perhaps this may be true; but if he did so, he declared against his own Conscience, if *Gasicciardine* say true: but whether this were so or no, the *Pope* hath a faculty to determine and declare contradictions: If once he did declare her a Bastard, he hath a cleanly conveyance to call in his Declaration, and pronounce her Legitimate. Our *English Authors* of good account, probably upon common report, have written that *Pius the fourth*, as he offered very large Concessions, so, (if the terms could be agreed on which were proposed,) to revoke

20. *Origine Protestantum. Cr.*

the Sentence against her Mother's Marriage. This seems to Mr. Fuller to be a light conjecture, but others as modest, and more knowing than himself in that point, have averred it. *Bishop Babington on Num.* the seventh affirms of *Clement* the eighth, and *Bishop Andreae Livi Torti* p. 142. is very positive in it. *Clement* had ~~reverent~~ ^{reverent} ~~confidit~~ ^{confidit} ~~ad ceteris~~ ^{ad ceteris} ~~ante vero~~ ^{ante vero} *Principia*, &c. Mr. Fuller himself relates, the Pope sent by his *Nuntio*, the Abbot of St. *Savio*, a Letter to her, in which he promised to grant her whatsoever she would desire for the establishing and confirming of her Princely Dignity, and assured her (having furnished the Abbot with secret Instructions) he should deal more largely with her, intreating her to give the same credit to his Speeches which she would do to himself. If these Instructions contrived for that pretence and profer were not publickly to be seen, this was but a piece of *Pope-craft*; for the matter was so to be managed, that nothing was to be concluded, till the Abbot certainly found the Letter would take, and produce the designed effect. But before this *Pope* the fourth promised, though not so frankly, yet honest enough, that if she would refer her self wholly to his free (crooked) disposition, he would do whatsoever might be done with the (4) honour of the *Anglo-lith Ss.* and we know that the *Pope* have ready inventions, they can any time off-hand find an expedient to save its honour.

(b) *Hist. Counc. of Trent.* fol. 411. ad An. 1558.

This *Pope* in the year 1554, being a moderate good man, by a Letter to Queen *Mary*, whom he knew to be zealously addicted to the *Papal Interest*, granted a close Dispensation to confirm and ratify the alienation of the Possessions and Revenues of the Church, and forged six reasons to satisfy the World, that such a Dispensation might be granted with honour and conscience. This Letter, with the reasons, was found in the Offices of the King's Papers, the original whereof was then preserved: but the next year following the tender-conscienced man changed his mind, and in private discourse often told the English Embassadors with deep protestations, that he could not profane the things dedicated to God, and that his Authority reached not so far as to approve Sacrely, and therefore under *anathema* *excommunication* must be made of Church-Goods and Revenues; adding whil^l they could not hope that St. Peter would open Heaven to them, so long as they usurped his Goods upon Earth. *Hist. Counc. of Trent.* fol. 392. & 393. ad An. 1555. This was a pure piece of *Pope-craft* to get *Peter-pence* from the people, and money from the Crown for himself, which he gained by this Article, and let the Church shift for her Rights as well as she could. The

The Pope and his Adherents do generally charge the Greeks with Heresy and Schism; yet by an accord the Greeks may have his good leave to be Heretics and Schismatics; let them but acknowledg his Supremacy, they may keep their Religion, and be either Heretics or Schismatics: but if they prove refractory, and refuse, then presently they are pronounced Heretics and Schismatics.

For in Anno 1594 Articles were drawn and concluded betwixt the Pope and the Bishops of Sowb-Russia, the main whereof was, he was to permit to them the liberty of the exercise of their Religion, and they were in lieu of that to acknowledg his Supremacy, which they submitted to, but with special reservation of their Religion and Rites, *Brewwood Inquiries*, p. 138. taken out of *The 4th. What Arts the Popes have used to maintain their Reputation*, the Author of the *Hist. of the Convo. of Trent* hath reported for fine stories of Reconciliation, fol. 382, and 383, which he truly and properly stiles shadows of Obedience. For *Salig-nacus*, the Pope's Protonotary Iterr. to 8. c. 2. referr *Brewwood*, p. 161. exprely affirmeth, that the Christians in *Egypt* never yielded obedience to the Pope.

Let the Pope's Interest be either bettered or secured, he can with honour allow Heresy and Schism, and so sober and moderate a man is he, he will not stand with you upon the strict account of Religion.

Neither is *N. N.* certain that *all the Cnebolicks did take the Queen of Scots to be true Heir to the Crown*; yea it is false; for not those sure who concluded the Marriage of King *Henr.* the eighth with *Katharine* to be unlawful, and Divorce lawful; not those sure who owned *Elizabeth* their natural Liege-Prince, as *Hearb Arch-Bisop of York*, and *Oglaþerh. Bisop of Carlisle* who Crowned her; not those who judged the Act of Succession valid, neither the Secular Priests, who in their Book entituled *Important Considerations*, Printed *An. 1601*, and now re-Printed *An. 1675*, bound with the other Treatises, did acknowledg her their true and lawful Queen, and themselves her Highness natural born Subjects, p. 53. and 64; and as such did profess their Allegiance to her, as highly as the most Loyal Subjects could or should do, p. 85, 86. Nay, nor Father *Parson* and his Comrades, who entituled the King of *Spain*, and the *Infanta* his Daughter to the Crown, in his Book entituled *Dolman*, and as the Secular Priests affirm, *Import. Chysid*, p. 82.

Philip

Origo Protestantium: Or,

(f) Which none of those of the Roman-Church (and there are great store of them) do, who deny his In-fallibility in matters of Fact and Right.

Philip King of Spain treated with Queen Elizabeth to Marry his Son Charles, which he would not have done, if he either vau-
lued the Pope's Declaration, (f) or thought the Queen of Scotland
be true Heir, unless he had been assured of a Dispensation, and by
vertue thereof disfize and debar the right Heir. But this pro-
ject failing, he gave out words he would take her for his own
Wife, insomuch that the King of France feared a Marriage be-
twixt them, which moved many of the more inquisitive and con-
sidering sort to believe, that the reason why the Pope did not draw
in his Declaration, proceeded only from the practices of the
French King, *Hist. Counc. of Trent. fol. 412. An. 1558.*

4. He fancieth Ordination of Bishops was noe to be had; Or. why so? The Form, &c. how comes it to passe the Leases, &c. But if the Leases were adjudged not good, yet consecrated Bishops they were, for the goodness of a Lease depends on the Laws of a Kingdom, the validity of Consecration is derived from the Law of Christ, according to whose Institution they were Ordained. But how is it the Leases were not good? this doth not appear; for Brooks doth not say, adjudicatur, but dicitur, it vvas so swygged, not it vvas so adjudged: but if he and all the Temporal Judges had passed this Sentence and publick Judgment, yet it vvas null in Law; for *sententia juris*, &c. even a legal Sentence, vvhich pronounced by an improper incompetent Judge, is void in Law; and it is certain they have no povver to determine either the Regu-
larity or the Validity of either the Form, or the Ordination it self. It belongs to others to meddle with the Institutions of Christ.

Alas, they did exceed their bounds in giving such a judgment: Pope Paul and Cardinal Pool judged othervwise; for their ratification of the Ordinations in King Edward's time could not be valid, unless the Ordinations themselves vvere valid antecedently to the Pope's superfluous Confirmation. It implies to confirm a Nullity, and ratify a Nothing. Hovver N. N. is desired to declare his private Judgment, hovv he liketh the publick Judgments vvhich have passed on his Fellowvs in, and since Queen Elizabeth's time, and so farevvel to N. N.'s publick Judgment, and his private Judgment to boot.

5. He conceiveth Queen Elizabeth endeavoured to employ his Catholicks, &c. as if none else could consecrate but they. This is a false supposition in the judgment of his Catholicks, as after vwill appear, but this he vents at a venture; for Mr. Harding, vwho had reason to knowv more of this matter than N. N. could not

not say so; the ancient Bishops (said he) were not required, or else refused, but if they did refuse, yet her concern could not be prejudiced thereby; for she had sufficient in readiness to perform that office. N. N. acknowledgeth *Landaff* and others were named in the Queens Letters Patents, if it had been for his interest he could have named those others, those seven, whereof six were Bishops, one a *Suffragan*, for whose Authority, see *Bell. de Sacr. Ord. lib. 1. c. 7.*

6. He reckons *Landaff* among his *Catholicks*, &c. But a Friend of his told Mr. *Harding*, we had but one *Fool*, meaning *Landaff*, and him they have gotten, and at last many of his good *Catholicks* complied. Bishop *Jewel* told Mr. *Harding* so, and he could not gainsay it. At first they subscribed against us with the very same hands with which, not long before, they had openly protested, and solemnly sworn against the *Pope*, and with which sithence they have received and embraced our whole Religion. *Bishop Jewel def. Apol. f. 521.*

7. He suggests they prevailed with *Landaff*, &c. But he did not meet with them, neither did they meet for Dr. *Parker's Consecration*, but his *Confirmation*, at which he was not present himself, being confirmed by his Proxy Dr. *Bullingham*.

8. But *Bonner* terrified *Landaff*, &c. But he was secure enough from his thunderings, he himself being then secured and imprisoned for his obstinacy, and legally deprived of his *Bishoprick*. But had he been at liberty, and in power, *Landaff* needed not to fear his *Scarecrows*; for the *Bishop of London* hath no Authoritative Jurisdiction over the *Bishop of Landaff*, they are *Pares* in all accounts of Power; neither was *Bow-Church* subject to his Jurisdiction, being a peculiar under the *Arch-Bishop of Canterbury*, and this was the place where the meeting was for Dr. *Parker's Confirmation*. But why should *Bonner* forbid the exercise? especially if he thought (as *N. N.* seems to do) that the performance of that action in that clandestine place, and irregular manner, renders the act invalid, for *Bonner* would have rather coannived at it, that thereby he might take an occasion (as a subtle enemy would do) to make the scandal stick more close to them.

9. He further adds, they were deceived in their expectation. But *N. N.* is deceived in his Relation, which is false; for

[1.] They had no need of *Landaff*, neither did he refuse, as that signifies an obstinate Recusancy, such as is alledged in his *Catholicks*, who, as *N. N.* reports, refused.

34 Origo Protestantium: Or,

2. He alledgedeth they resolved to use Mr. Scoryes help, &c. If they did, they resolved well; for Mr. Scorye did not only bear the name of a Bishop, but was a regular valid Bishop, being Consecrated Aug. 30. 1551, by Canterbury, London, and Bedford. But N.N. thinks they thought him to have sufficient power to perform that Office; this is false too, for there were three besides him ready to joyn with him in the performance, who were all employed, and did Act; and he with others were sufficiently empowered by the Canons of the Church to perform that Office, and yet if he alone had done it, his Consecration had been as Canonical and valid as that of Pope *Pelagius*, who was but a Deacon, whom the *Western-Bishops* refused to Consecrate, and had an un-canonical (g) Consecration only, and yet he passed for *Pope*. And in some cases the performance of Consecration by one Bishop only, is justifiable from good Precedents, and the Authority of *Gregory the Great* to boot.

(g) Only
by two
Bishops; and
a Presbyter
of *Offia*.

N. N. having cast off all scruples of Conscience, adds sin to sin; one lye to another, in reporting he performed it in this sort, baving, &c. For he only did not perform it, neither in that sort he suggesteth, which is demonstrated by as good Evidences as are to be found in the *Vatican*; for thus, as appears by them, it was performed: On the 17th. of Decemb. 1559, the Persons nominated in the Queens Letters Patents, viz. Bishop Barlow, Coverdale, Scory, and the Suffragan of Bedford assembled at Lambeth-Chappel for Arch-Bishop Parker's Consecration, where first Morning-Prayer was read, then a Sermon Preached, (this Bishop Scory did, and it was all he did along) then the Sacrament of the Eucharist was Administred, then they (all four) proceeded to the Consecration; whereat the Prescript-form in the Book of Ordination was strictly observed, not laying the Bible, &c. (as N. N. falsely relateth) though if so it had been done, there is a Book-Cafe for it, *Conc. Carth. 4. C. 21.* But delivering to him according to an old Roman rite; neither saying only. (take thou Authority, &c. which N. N. only takes notice of,) but using the solemn formal words of Consecration, (Receivs ye the Holy Ghost,) and then Remember, &c. according to the method of the Ritual.

4. N. N. hath the ill-luck to be still one, and deceived; for whereas he furnisheth others were Consecrated with Arch-Bishop Parker was, he is much mistaken. For he only was Consecrated then, the others not till afterwards, and upon several days.

But *N. N.* is wronged, in being reproved for falsehood and misadventures, he, good man, will say nothing but that for which he hath good authorities, and good proofs; which, whether they be regular, and valid, is next to be examined.

Regality, and Virtue, is next to be examined.

SECT. II.

N. N. **T**His Narration of the Consecration at the *Nags-head*, I have taken out of *Holymwood, Constable*, and Dr. *Champney's Works*. They heard it from many of the ancient Clergy, who were Prisoners in *Wisbech-Castle*, as Mr. *Bluel*, Dr. *Watson Bishop of Lincoln*, and others; these had it from Mr. *Neal*, and other *Catholics* who were present at Mr. *Parker's* Consecration at the *Nags-head*, as Mr. *Constable* affirms. The story was divulged, yet being so evident a truth, none durst contradict it, notwithstanding both the Nullity, and Illegality was objected against them in Print not long after, by the Famous Dr. *Stapleton's Counterblast*, fol 301.

S E C T. II.

7. S. **A**LL this here presented, amounts to thus much;

1. **A** Mr. *Neal* and Mr. *Constable* reported the story, therefore it is true. *Neal* was an eye-witness, and *Constable* took it upon trust, and all the rest hear-say men. So that the whole depends upon their credit and honesty, who have crack'd their credit by their holy Fraud, and lying *Legends*, and practising the black Art of Equivocation; and their honesty is justly suspected, who care not what they say, so they say something for the advantage of the good old Cause, as will hereafter be declared.

2. Dr. Bissop, a fast Friend to the Cause, in his Repr. of Dr. Abbot's Defence, p. 120, confutes this way of Argumentation, saying; *Any man not past all care of his Reputation, would be ashamed to cite such late partial Writers; it is either where their testimony is not contradicted by their Adversaries, when they set themselves industriously to detect falsifications in their Allegations, or else those Protestants do annex the Authorities and Reasons on which their testimonies are grounded.*

Testimonies of private men, or hear-say men, when crossed by Authentick Records, are always slighted, and contemned. If the Homagers of a Manor swear to a custom, (which is more than speaking to it,) yet if there be any *Court-Roll* extant, and pro-

Origo Protestantum: Ur,

Muced, which declares the contrary to their Depositories; their testimony is thereby utterly invalidated. *Bosius*, in the point of *Micerion* his Birth, presumed to correct all former Historians by the discovery of an ancient Coin, certainly an ancient Record is better than an ancient Coin can be; for standing Records have always by all Nations, and the consent of Mankind, been esteemed the strongest human testimonies, and the best assurances of Faith, which ought not to be disbelieved or disputed upon the reports of particular men, because they have been purposely devised and preserved for the discovery of Truth, and the decision of Controversies which might arise in after-Ages, and the rectifying of particular mens several apprehensions. Such as these we produce in this case, which have convinced and fully satisfied more ingenuous Adversaries than *N. N.* or his Narrators seem to be: When Dr. *Reynolds* shewed these Records to Mr. *Harr*, he confessed they were undeniable. The *Bishop* of *Chalcedon* acknowledged that Father *Oldcorn*, alias *Hall*, took the leisure and pains to search the Records, who thereupon concluded them authentick. *Arch-Bishop Whigfis*, with four other *Bishops*, prevailed with four *Papish Priests* to view these Records, which when they had done, they declared to them freely that they were not to be doubted of.

3. It hath been the common practice of such as these Narrators were, (as shall after more fully appear) to divulge stories by unholie fraud, either to stagger weak minds, or to settle the over-creduous *Bugors* of their party in a detestation of *Arch-Bishop Whigfis* life, (whom the *Romanists* may believe if they please, if they will not take his word let them choose, and shew the contrary,) hath given us a pregnant testimony hereof; for he informs us, that that *Arch-Bishop* going to *Dover*, at his entrance into the Town, an Intelligencer from *Rome* landed, who wondred to see an *Arch-Bishop* in *England*, and so honourably attended: but seeing him the Sunday following waited on with a nobler Train, and hearing the solemn Service of the Church, he was overtaken with admiration, and told an *English Gentleman*, Sir *Edw. Hobby*, who accompanied him, that they were led in great blindness at *Rome* by our own Nation, who made the people there believe that there was not in *England* either *Arch-Bishop* or *Bishop*, or *Cathedral Church*, or any *Church-Government*, but, &c.

4. These his Narrators could never agree in the most material circumstances of the story, they cannot speak either to the number of the *Consecrators* or *Consecrated*, nor to the determinate place and time.

6. The Story was contradicted, as it was divulged, as hereafter will be more fully declared.

6. Dr. Snapleton's Objection did not run on the *Nag's-Head* Score, he never so much as mentioned it, and therefore may reasonably be presumed, either not to have heard any thing of it, or not to believe it; the former is more probable, for it was not divulged in his time.

7. If the matter had been performed clandestinely, or intended so to have been, Mr. Neal and the other *Cabalicks* could not have been admitted, neither should its clandestine performance have rendered the *Act* invalid. When *John* the twelfth ordained a *Deacon* in a *Sstable*, I demand, whether in *N.N.*'s private judgement the Ordination were invalid?

SECT. III.

N.N. **T**hey being not able to make good the Ordination against *Cabalicks*, were forced to beg an *Act* of Parliament, whereby they might enjoy their Temporalities, notwithstanding the defect of their Ordination against the *Canons of the Church*, and *Laws of the Land*. For albeit *King Edwards* Rite of Ordination was established by *Act* of Parliament, *I* *Elix.* yet it was notorious that the Ordination of the *Nags-Head* was very different from it, and framed *ex tempore* by *Scories Puritanical Spirit*. The words of the *Act* are, *Such form and order for Consecrating Archbishops, Bishops, &c. as was set forth in Edward the sixth's time shall stand and be in full force and effect; and all Acts, or Things heretofore done or made by any person or persons elected to the Office and Dignity of Archbishop, &c. by virtue of the Queens Letters Patent, or by Commission, sithence the beginning of her Reign, be, and shall be by Authority of this Parliament declared and judged good and perfect in all respects and purp[ose]s, &c.* See *Poulton* in his *Kalendar* p. 141. n. 5. by which *Act* it appears, that not only *King Edwards* Rite, but any other used since the first of the *Queens* Reign upon her Commission was enacted good, and so consequently the *Nags-Head* might pass. Hence it was they were called *Parliament Bishops*.

SECT. III.

2. S. **T**HE chief Argument which *N.N.* framed in this Section runs thus.

1. Their Ordinations were defective, as not ordered according to the *Canons of the Church* and *Laws of the Land*, therefore they were invalid: which is a gross *Non sequitur*; for

for the validity of an Ordination is distinct from the Canonicals and Legality thereof. But the Antecedent is false, for ~~Archbishop Parker's~~ Consecration was according to the *Canons of the Church-Catholick*, but not of the *Roman*; which obviates one of Dr. Stapleton's pretended illegalities, and according to *King Edward's Rite* (as hath been proved) which was then established by Law, as *N. N.* here confesseth, which is another Counterblast to Dr. Stapleton, who thought otherwise, and was the ground of *Bishop Bonner's Plea*.

2. The Preamble of the *Act* (which *N. N.* misrepresents) shews the purpose of it; viz. The *Parliament* finding by the reproaches of some, and the suspicion of others, that many were not satisfied with the form then used, (therefore that form was then used, and upon that usage the *Parliament* concluded their Ordination Legal) conceiving and objecting it was not sufficiently provided for by the *Statute of Repeal*, 1 *Eliz.* (though *N. N.* and the Author of the *Anker* with his Superiors think it was) to remove these surmises and flanders, they did declare for the then, and after Consecrations, made according to the *Queens Letters Patents* (as they all were) that they were, notwithstanding these surmises and flanders, good in *Law*, and if any such were, these also which were made by Commission (as none were) provided they were performed by *King Edward's Rite*, as they were directed; and so consequently the *Act* confirms no Consecrations, nor entitles to Temporalities where the Rite was not observed.

The subsequent clause of the *Act*, (which *N. N.* cunningly conceals) clears this, which restrains all former and subsequent Consecrations to the form, and Order prescribed in the Ritual of *Edward the sixth*, and so consequently, if there had been any such Consecration as is suggested, even by this *Act* they were not *Bishops* in *Law*, and were debarred of the Temporalities, because by no *Law* they could claim them, and by this *Law* disenabled to enjoy them.

3. *N. N.* falls here very flat and dull; in his vapouring humour he was Positive and Magisterial (*thus it was performed*) but here he is so modest, (*it might be, or it might pass,*) will serve his turn: and so absurdly argues, thus *it might pass*, therefore thus it did pass, endeavouring to prove a certain thus it was, by an uncertain, thus it might be.

4. He adds, *Hence it was, &c.* This Calumny hath been oft confuted before he vented it: for our *Bishops* depend not on Authority

S E C T. IV.

N. N. THE Story of the *Nags-Head* was first contradicted by Mr. Mason in the year 1613, yet so weakly and faintly that he feared to be caught in a lye by some aged persons that might be then living, and remembred what past in Queen Elizabeth her time.

N. N. IN Ann. 1603, none of the Protestants durst call it a **Bible**, or a
Tale of a **Tub**, as some now do.

7.S. **T**his also is a falsehood. And he cannot begin to know (if he know any thing concerning this report) who called it so, and since hath proved it a Fable. That which was used as a pretext to Huckster it, was this: At Mr. Abbott's Parker's Confirmation (where he was not personally) a Dinner (as the Lord *Christians* were to be selected) took place

Williams

Origo Protestantium: Or,

William, Over, provided the *Nags-Head* for the *Catholicks* who attended that week) according to *Solomon* this place was pitched on as most convenient for its neareas to *Bow-Church*, where he was Confirmed; and a Dining at *Taverne Dr. Row* utterly refuted, for that he had heard the Dining at *Mayen* gave all the colour to that malicious lye of Dr. *Parker* being Consecrated at the *Nags-Head*, and for ought he knew *zealous* and *malicious* people would be ready to say the like upon the same occasion.

VI. T O C K

and ye bessiblement that new bishoppes oft to visit GHT. M. ad inde ymisius has videw of my selfe they ons in mynd
mede ad religiounall shooling done and ye evi s an adiace ad of hard
ministracione. **SECT. VI.**

N. N. **B**ishop *Bancroft* being demanded by *William Alabaster*, how Dr. *Parker* and his *Colleagues* were Consecrated; he answered, he hoped in case of necessity a *Priest* (alluding to *Scory*) might ordain *Bishop*. This Answer was objected in Print against him, and all the *Protestant Clergy* by *Hollinwood*, *Bancroft* being alive then, but not a word replied bessiblement new videw but for my
yd bus. said *Alabaster* consider his question
differens ad as. **SECT. VI.** w. only ad. *Scory*
as. bessiblement ad revewod; after whi si ther ad. *Scory*

7. S. **W**Hether this Relation have any truth in it, may be
1. **W**hich doubted, many of the *Papish Priests* of those
times, and both before and after trading in Lies,
some to gain *Proselites*, others to keep up their Credit, and
the People in heart, others to defame their Adversaries. The
Secular Priests of that time complained of the slight of the

(b) And that *jesuites* (b) against the *State*. The pretended Brethren of the
often, pas-
sim in Im-
port. Confid.
& Job. Gee. *rely* proved true, and known to be most certain to raise and now
Foot out of rife any manner of *Reports* to discredit their Adversaries, &c
the Snares.

And if they were so bold with the *State*, they would not stick
at the defaming of great Persons, and eminent Officers of the
Bishoppes, &c. like might be said of them; one of A. N's Nar-
rators *Mr. Watkin* may be an instance. The *Papists* in their
Pamphlets gaue out that Dr. *King*, *Bishop of London*, was a
liar before his death. *Protestant* in the *Church of Rome*,
Protestant in *Scotland* had swelled in a Book, entitled

The

Protestancy before Popery.

41

The Bishop of London's Lye. This being proved a malicious Lye by the Testimony of eye-witnesses who were present at his departure; being thus caught in it, they resolved to forge another, if possible, to make it good, adding sin to sin; which was, *That Father Preston was the man who did Reconcile him*, whereupon he was summoned to appear before divers Honourable Commissioners appointed to take his Examination, December 20. 1621: but he honestly declared (protesting before God, and as he hoped to be saved by Jesus Christ) that he never saw that Bishop to his knowldg, nor could know him from another man if he did see him, and he knew nothing of any such Reconciliation.

2. If such a demand was proposed, probably he sleighted it, as being a demand full of ignorance and impudence.

3. His Answer (if any such was) was good and argumentative *ad hominem*, not alluding to Scory, whom he knew to be a lawfully Consecrated Bishop upon every account, and in every respect, but to the practice of the *See of Rome*, which allows a single Priest both to Ordain and Confirm by *Papal Dispensation*.

S E C T. VII.

N.N. I Have spoken both with *Catholicks* and *Protestants* that remember near 80 years, and acknowledg that so long they have heard the *Nags-Head Story* related as an undoubted Truth.

S E C T. VII.

73. **D**Oughtily argued! from the authority of the Common People (who as they do not at all understand the matter, so they as little concern themselves in such affairs, and what they have take all on trust) to conclude an undoubted Truth. But if this will pass, then the *Papists* were guilty of the Barbarous Murther of our late Glorious and Pious King, (though I am perswaded many of them abhorred the Fact, and the Plot leading thereto) because it hath been reported, that they did devise and forward the Fact, and when the villainous Act was done, much rejoiced at it. This Argument at

Origo Protestantium, Or,

the best, is a Topic from vulgar Fame, which as the Lawyer speak, is *presumptio levi, & inemoratio*, and so no proof in *Law*.

S E C T. VII.

N.N. **T**HE Queen's Dispensation seems to acknowledg it, which Mr. Mason is willing to shadow with a distinction; *The Queen (faith he) did but dispense with the Trespass against her own Laws, not essential points of Ordination, but only accidental, not in Substance, but in Circumstance.* But if the Consecration was at Lambeth, and according to the form of Edward the sixth, what need was there of any Dispensation, especially given not in conditional, but in absolute termes, since both Substance and Circumstance had been according to the Protestant *Law*.

S E C T. VII.

7.S. **T**HIS is N.N.'s best seeming Argument, but the best is, it seems but so: For,

1. Dispensations are granted *ex abundanti, and in maiorem cautelam*, even at the *Court of Rome*, though the work it self be exactly performed, sometimes they are used to obviate sleeping defects, oft for better security, and to prevent Mistakes and Cavils, as in this Queen's time it happened in another case; for she passed a *Bill for the restitution of Archbishop Cranmer's Children*, who needed none in strictness, for their Father was not Condemned for Treason, as some surmised, but (as Mr. Harding confesseth, *fol. 574.*) for Heresy, which taints not the Blood, nor makes any forfeiture of Estate: yet because the *Archbishop* had formerly been accused for High-Treason, the *Act* was useful to make sure work.

2. He pretends the Dispensation respected *Archbishop Parker's Consecration*, which is a mistake; for it concerned only his *Confirmation*, which was eight days before, on December 19, 1559.

3. He suggests, *It was given not in conditional, but, &c.* This is False, for the words are, *Si quid, &c. If anything, &c.* which heretofore hath always been taken for a *conditional term*.

S E C T.

S E C T. VIII.

N. N. **B**ishop Bonner excepted against his Indictment, because the Oath of Supremacy was laid to be tendered to him by Robert Horne Bishop of Winchester, who was by no Law Bishop, and thereupon had no Authority to tender him the Oath, and upon his Plea was never more troubled any further. See his Case *Abridgment of Dier's Reports*, 7 Eliz. p. 234.

S E C T. VIII.

J.S. **I**f Bishop Bonner or N. N. by no Law, mean the Law of Christ, neither the Judges nor Jury could take Cognizance of it; if they conceive the Law of the Realm, which his reference only respected, they might, if the matter had been tried.

2. The ground of Bishop Bonners Plea was, that King Edward's form was not sufficiently received (which by the way supposeth Dr. Horne was Consecrated by it) by the Statute 1 Eliz. which a Friend to the Cause the Author to the Anker, p. 4. and with him his Superiors who approved his Book, hath acknowledged it was; saying Queen Elizabeth renewed the Forms of Common-Prayer Book much like that in King Edwards time, and so hath N. N. his own dear self, more than once, and more fully.

3. The Exceptions against this Indictment shew only that Bishop Bonner was put to a desperate shift; for three of his Exceptions to this Indictment were excepted against, and overruled by all the Court: this indeed, which was last, (which he kept for a reserve, though it failed him too,) was allowed with a restriction, and upon conditional terms, (which proves nothing till the supposition be validly ascerted) viz. That if the truth of the matter were so indeed (that he was not Consecrated by King Edwards Rite) he might Plead it, and the Jury Try it; which Resolution was according to Law. But it never came to any issue, for the Parliament cleared his Consecration, and so stopped further Proceedings: this being made good, that he was legally Consecrated by the highest publick Judgment should stand good with N. N. and his Colleagues,

Origo Protestantium: Or,

because he once but fally pleaded an Inferior publick Judgment for his own purpose, and the credit of his Narrators.

4. He alledgedeth a reason for the goodness of *Bishop Bonner's* Exceptions (for if it signifies not this it is impertinently inserted) he was never troubled any further. Most absurd! for it is usual with Higher-Powers not to trouble those any further whom they have secured, unless *N. N.* be as bloody as *Bishop Bonner* and his Comrades were, who thought it was nothing to imprison those who refused Obedience to their Orders, unless they burned them with Fire and Faggot. *Protestants* are not so merciless and cruel as *Papists*; and such was the Clemency of the then Higher-Powers (which *N. N.* had he been ingenuous would have commended) that they thought, that *Bishop Bonner* being deprived, and imprisoned for his Obstinacy, greater severity was more than needful, and would rather argue Revenge than Justice. But whatsoever *N. N.* thinks, some men in the world think, that deprivation and continued imprisonment is trouble enough, and would be thankful in such cases they were troubled no further.

S E C T. IX.

N.N. **B**UT to save this sore Mr. *Mason* that quick-fighted Gentleman hath spied out Authentick Records, which for fifty odd years lay in a Saint-Solitude, invisible to Mr. *Jewel*, Mr. *Horne*, and others of those times, who were severly taxed for the Nullity and Illegality of their Orders. For questionless if any such had appeared in their days, they would not have lost so great advantage by concealing them, when the producing of them would have much foiled their Enemies, if not absolutely routed them. Mr. *Fulke* denies ordinary Calling to be always necessary, which he would not have done if he had knowu the Records, which if they had been authentical and extant, would have saved him from that desperate shift.

S E C T. IX.

2. S. **T**HE Records were not hung out of the Registers Office as Haberdashers and Milliners do their Wares, and so did not appear: but when the Office was open at usual times, or perhaps upon a sudden emergent at other times, any who had a desire might with the usual Fee
(and

Protestancy before Popery.

45.

(and perhaps without) have seen them, and so they did appear they were not concealed.

2. *Many Records* by this account lie in a Saint-solitude for more than fifty years ten times told over, as hereafter shall appear from a pretended discovery of *Turriani*, who brought to light that which lay in darkness for a good score of hundred years.

3. *Bishop Jewel*, and other Protestants of those times, were not required to produce the *Records* by Dr. *Stapleton*, Dr. *Harding*, Mr. *Rascal*, and other Romanists of those times, who never urged any thing in defence of *N. N.*'s Story, and to the prejudice of the *Records*.

4. They were *virtually*, and *in effect*, produced by the Parliament in their reference to them, and were alledged and mentioned in Dr. *Parker's Life*, as *N. N.* acknowledgeth in the next Paragraph.

5. The advantage got by *producing them*, could only have proved their Legality; and the advantage lost by concealing, might have brought their Legality into dispute, but could not destroy their Validity.

6. *The producing them* would not have foiled their enemies; for produce them, (unless it be to an ingenious Adversary,) the Sticklers have a *desperate shift*; they were forged; if this be cleared, they produce another *desperate shift*, now most in request with them, supposing (say they) there be material *Mission in the Church of England*, yet it is not to the true intent and purpose, or, as some express it, their *Ordination doth not enable them to offer true substantial Sacrifice*, and so from one *desperate shift* unto another in *infinitum*.

7. *They did not produce them*, therefore they were not extant, is another of *N. N.*'s absurd inconsequencies; for it is an Argument from Authority negatively, which, though in some cases it may hold, yet here it cannot; for it is as if we should thus argue, Neither *N. N.* nor any of his *Camrades* were so quick-sighted as to spie such a Sentence in St. *Ang.* therefore there is not any such extant in his *Writings*.

8. What he affirms of Dr. *Falk*, we are not directed where to find it: probably if he had been at leisure, he would have referred to his *Answer to the Rhemish Annotators*, and if there it be, then it is to be found in Rom. 10. Sect. 5. p. 471. where he hath so strongly proved his Position out of *Ruff. Theodor. &c.* that all his *Nags-head Narrators* durst never undertake a refutation; neither was this any *desperate shift* in him upon that pretended reason.

Origo Protestantium: Or,

reason which *N. N.* hath alledged, for this he had baned in the foregoing Sentence, (which *N. N.* unworthily, and purposely conceals, saying; *No man ought to intrade himself into that (Priestly) Office without Lawfull Calling.* How lewd and desperate then was *N. N.* to tell the World he was put to *desperate shifts*, when he giveth God thanks he had no temptation, nor occasion to use any thing! If it be suggested he bluntly declared any such expressions, he will be found still to be the *same* man, and of the *same* Judgment.

SECT. IX.

N. N. **D**r. *Bristow*, Motive 21. what Church is that whose Ministers are very Lay-men, unsent, uncalled, &c. Mr. *Rainolds*, *Calv.* *Tunc. 1. 4. 1. 15.* There is no *Herdman* in all *Turke* which doth not undertake the Government of his *Herd* upon better Reason, Right, Order, and Authority, than those your magnificcnt Apostles and Evangelists can shew for this Divine Office of governing of Souls. Dr. *Stapleton's Counterblast* against *Horn*, *fol. 7, 8, 9.* To say truly, you are no Lord of *Winchester*, &c. Is it not notorious that you and your *Collegues* were not Ordained according to the *Prescrip*tor, I will not say of the Church, but even of the very *Statutes*, &c. *fol. 301.* You are without any *Consecration* at all, your *Metropolitan* himself (poor man) being no *Bishop* at all. Dr. *Harding* in his *detection* against Mr. *Jewel*, *fol. 129.* You tell not half my tale, &c. I ask you of your *Priesthood* and *Bishopy Vocation* and *Sending*, &c. These being my *Questions*, you answor neither by what example hands were laid on you, nor who sent you, &c. Those who took upon them to give *Orders* in King *Edward's* days were altogether out of order themselves, and ministred them not according to the rite and manner of the *Catholick Church*, as who had forsaken the *succession* of *Bishops* in all *Christendom*, &c. and had erected, &c. Mr. *Jewel* answers this with profound silence, only he says without any proof, our *Bishops*, &c. To this Dr. *Harding* replies, your *Metropolitan* who should give authority to all your *Consecrations*, himself had no lawful *Consecration*; the *Ancient Bishops* were either not required, or refused to *Consecrate* you, which is an evident sign you sought not for such a *Consecration* as had ever been used, but such an one whereof all the former *Bishops* were ashamed. To this sharp *Reply* directly affirming the *Nulity* of Mr. *Parker's* *Ordination*, and by consequence of all the *English Clergy*, Mr. *Jewel* answers not one word to the main *Poin*, nor mentions Mr. *Mason's* *Records*; what then can any man of an indifferent Judgment think in this case, but the *Records* were not then extant, or forged? How is it they should not be produced by *Horn*, *Jewel*, *Parker*, and the rest, whom it specially concerneth to make proof of their own calling? being so often and so earnestly urged thereto by their *Adversaries*, triumphing over them for want of due *Authentick proof* thereof; yet the *Records* were never mentioned by any of them. If they were extant

extant, and not produced against the *Catholicks*; it was, because in Queen *Elizabeth's* time many were living who could have proved them to be forged; so that the *Act of Parliament*, and *Parker's Life*, makes them more incredible than if no mention were made.

S E C T. X.

7. S. **T**O this tedious nothing, (for *N. N.* hath now almost emptied his Budget of broken Wares,) which deserves no return in it self, that shall be replied only, which will discover how willing some *Romanists* are to fight with their own shadows: and, like drowning men, to catch at sticks and straws to buoy up their sinking Cause.

1. Those Authors he here mentions never touched at the *Nags-head*, if they had known or heard of any such thing; they would have divulged it with open mouth; neither did they in all these Quotations ever so much as hint at, or reflect upon the Records, only Dr. *Stapleton* presumes they were not Ordained according to the Prescript of the Statutes themselves, because he conceived (as formerly hath been said) that the Statute was not revived in *Law primo Eliz.* if otherwise, he thought the *Parliament* may be presumed to be more knowing than he was in that Case; and we may further and justly presume, that those who left no stone unturned for the advantage of the *good old Cause*, would not overleap such Stumbling-blocks; for the two first of these Authors, they were so deep in rage, that they quite stifled reason; but Dr. *Bristow* met with his match, one that paid him home in his own Coin; for Mr. *Rainolds*, he acted the part of a *Renegado*, who would be sure by the *fortiter calumniari*, his high calumnies, to decline the shame of his Revolt. Dr. *Stapleton*, by *Catholick Church*, meant the *Roman* *Enclosure*, and so he fairly begged the Question; and what he affirms, he proves not; for Dr. *Harding*, he was taken with the same beloved fallacy, which they always make use of when they are put to a pinch! Thus their Argument proceeds, they were not Ordained by *Roman Bishops*, nor after the Rite then used in the *Roman Church*, therefore they were not lawful *Bishops*, which is all one with this: Dr. *Stapleton* and Dr. *Harding*, did not *Commence Doctors* at *Oxon.* or *Cambridg*, therefore they were not *Lawful Doctors*. The *Antecedent* is granted; and for this reason it was improper and impertinent to produce the Records, for to what purpose is it to produce them in proof of that which is confessed, no more than for to produce the *Registers of Oxon.* for a Doctor's taking his *Degree at Lovain*; but the *Consequence*,

Origo Protestantium: Or,

is denied, being impossible to be proved; for there have been, and there are now *lawful Bishops* in the Christian World, who were neither Ordained by *Roman Bishops*, nor according to the Prescript of the *Roman Church*, as confessedly the now *Bishops* of the *Greek Church* are, whom they all acknowledge for *lawful Bishops*.

2. Whereas he saith, *Bishop Jewel answered not a word to the main Point*, it will be found he searched the Point to the quick, both in relation to his Priesthood, being Ordained Priest the same time Mr. *Harding* was, *def. fol. 125, and 129*; and in relation to his Episcopacy, saying, *Our Bishops succeed the Bishops that have been ever before our days, being Elected, Confirmed, and Consecrated, &c. as they have been*. Further adding, that *Mr. Harding himself was one of his Electors*, none of this *Mr. Harding* could deny: and therefore he fell to the old Game of Tergiversation, turning his back from the main Question, and starts a new one for a *desperate shift*, having nothing else to say but this; they were not (forsooth) *Confirmed by the Bishop of Rome*, which is an implicit confession that all those recited Acts were performed, only they wanted the *Pope's Confirmation*: which yet the *Bishop* with great evidence of Reason, and Primitive Authority, proved to be unnecessary, and is contrary to all *Antiquity*, and the Practice of the *Greek Church*; and withal told Dr. *Harding* in civil terms, he would never give over that *idle trade of begging*. Thus this *Bishop Jewel* maintained both the Regularity and the Legality, both of his Priesthood and Episcopacy, though not with express reference to the Records themselves, yet implicitly to the Subject-matter thereof, particularly, *Election, Confirmation, and Consecration* to his Episcopal Dignity and Office; and also propugned the Validity of both Orders from Scriptures, and the perpetual Tradition of the *Catholick Church*, pursuing Dr. *Harding* in all his shifts from Post to Pen, till he drives him to his *Non ultra*.

3. All that *N. N.* durst conclude from Dr. *Harding*, is only, that *by his sharp Reply he directly affirmed the Nullity of Dr. Parker's Consecration*; but Protestants are not so lame as to take every Affirmation of Mr. *Harding* for a proof, they expect he should make his bold Affirmation good, by good Authority or Reason: neither, by *N. N.*'s good leave, did any thing that he affirms, affirm a Nullity; what he alledged (if it were true and home) would only have rendered those Ordinations Irregular, or Illegal, but not Null; his (*no Lawful Consecration*) respected only the manner of the *Catholick Church*, that is, theirs in their usual restriction, and such as they had used.

4. Whether the Records were extant, N. N. cannot affirm; but in his indifferent judgment, if they were, then they were forged, which, in the judgment of all indifferent men, will certainly pass for a desperate shift. Just such a work Dr. *Harding* made about the (k) *Nicene Canons*, they were burnt, yet falsified; they were (k) From falsified, yet burnt, &c. Such a Blunder also *Baronius* made concerning his counterfeiting a pretended Edict of the Emperor *Justinian*, it was an *nasis*, Bi-Edict, and it was not an Edict; it was (l) an Edict put out by the *shop Jewel's* Emperor in favour of the *Apthardokites*, (who denied the Body Reply. fol. of Christ to be subject to Passions, and Death,) for these two (l) Baron. Reasons the (m) Orthodox contemned it, and the Emperor per- (l) an. 564. n. 3. secuted all those (n) who did oppose it; and it was not an Edict, (m) Id. an. it was only a Cabinet-paper; for this Reason the Emperor indeed (n) 564. n. 1. writ it, but never (o) published it: if so, then no Edict; the (n) Id. ib. 563. n. 3. & an. Popes, as bad as they are, make a Publication of their Decrees. 563. n. 12. But this is all meer impostures, for his Edict oppugned that He- (o) Id. an. resy of the *Apthardokites*, Edict *Justin.* p. 492, & 495. which (o) Id. an. Pope *Agatho* witnesseth in his Epistle directed to the Emperor (o) 565. n. 4. *Constant. Pogonat.* as it is to be seen *Act. 4. Conc. gen. 6th. p. 21. l. 4. Hist. which Baron.* himself confesseth, *An. 681. n. 21, 24. & n. 25. to Eccl. c. 40.* be approved of the whole *Roman Synod* consisting of 125 Bi- (o) 565. n. 4. & an. shops.

5. But N. N's *Catholicks triumphed*, &c. Did they so? that is an old trick of their Men of War, to do as *Ageſilans* commanded his Souldiers, still to shout *Victoria*, to brag when they are worsted, which they must do to keep up their Credit with their deluded *Partisans* and *Proſelytes*. But who triumphed when his Grave and Learned Divines pirched a Field, time, place, and order of Battel, (contrary to the rules of all Combatants,) yet, like the *Children of Ephraim*, who being harned, and carrying Bows, (as if they would do strange feats of *Chivalry*, who but they!) turned their backs in the day of Battel? For did not your old Friends both challenge and order a Disputation x *Eliz.* upon the Points in Controversy? and did not they, upon the approach of the Enemy, after a Pickeer or two, face about, and dastardly forsake the field? How often have the Protestants triumphed over you with the story of *Madam Dona Seamore*, *Pope Joan*? *Bishop Goodwin* hath produced thirty several well-known Authors to attest the Story, and it is not much above an hundred years since her Picture was standing in the Church of *Sienna* in *Italy*, where (q) *Papir. Maffin. de Episc. Urbis* the Pictures of the *Popes* were set up; which so moved *Baronius* (q) Papir. Maffin. de Episc. Urbis his patience, that he sollicited the *Pope* and *Duke of Florence* to (l. 6. in *Pto. 3.* take.

Origo Protestantium: Or,

(r) Flori-
mund Fab.
Joan. c. 22.
n. 2.

take it down, which accordingly at his intercession they caused (r) to be done. Such an *ancient Picture* in confirmation of other reports, is as good an evidence that there was such a Madam *Pope*, as *Baronius* his *ancient Coin*, in contradiction to all former Histories, was to prove the determinate time of *Maxentius* his birth; and had *N. N.* and his Narrators such a proof for their dusty weather-beaten *Nags-head*, they would do wonders with it, and pursue it hotly with *Hue and Cry* from Country to Country.

6. Though several Reasons have before been assigned, and more might, why our Writers in those times, such as *Bishop Jewel*, &c. did not expressly appeal to the Records: yet I take the Chief to be this; The then *Romanists* did pretend to a mixt Succession, but chiefly insisted upon the Moral and Doctrinal; so Dr. *Stapleton*, *Gracca Ecclesia*, &c. The Greek Churches, though they have lineal Succession, yet because of the Heresies which they hold, and the Schism they make, they have not lawful (f) Succession; and again, Succession Princ. doctr. de qua agitur, &c. The Succession of which we dispute, is not of places and persons, but of true (t) and sound Doctrine. Thus also Mr. (f) Stapleton. (s) Id relect. Harding, def. fol. 119. Did Capon, Shaxton, or ever any Bishop of art. 1. & 2. that See before you, teach your Doctrine? whom have you succeeded, neqab. 5. as well in Doctrine, as in outward fitting in that Chair? To which Question, if *Bishop Jewel* had appealed to the Records he had trifled, because they are only evidences of meer matter of Fact, not at all of Doctrines taught.

7. But *N. N.* is a man of confidence, he believes there were many living in Queen Elizabeth's time could have proved them Forged: this is strange! forgery is a work of darkness carried on by a few, (these are too many to be privy to the Fact) and very closely, with all the securities of secrecy; and therefore a man of indifferent judgment will hardly be perswaded that many can be accessory and privy to a designed Forgery.

8. On a sudden this great Undertaker grows dull, for he supposeth that to make the Records more *incredible*, which to all others makes them most *credible*. To *N. N.* they are more *incredible* upon testimony of publick Authority, which is indeed to destroy all human security, and contrary to the common noties of mankind. But *N. N.* is resolved to speak the *Truth* at last.

SECT.

Protostancy before Popery.

55

many PC negotiators will tip their hats to the Chinese negotiators, and a number of Chinese negotiators will tip their hats to the PC negotiators.

SECT. XI.

N. N. **T**HE truth is, most of the Clergy of *England* in those times were **Puritans**, and inclined to *Zwinglianisme*; they therefore condemned and rejected Consecration as a *Nag of Rome*, and were contented with the extraordinary calling of God, and his Spirit, as all other Churches do who pretend to Reformation: neither is it credible there was any other Consecration of *Parker* and his *Camrades*, but that which passed at the *Nags-head*.

SECT. XI.

7. S. **T**HE truth is, there is no truth in any of these Affirmations; for,

i. The Clergy of *England* then had a Liturgy with Rites and Ceremonies, (witness *N. N.* in what he said before,) which they orderly observed: they did own and defend the three Orders (*u. u.* *Bishop* of *Bishops*, *Priests*, and *Deacons*, (witness the Ritual which *N. N. Jewel, Apol.* also acknowledgeth to be the allowed Form of the Church of. 3. *divis. 1.* *England*,) to have been ever in Christ's Church since the time of ³ *defence*, the Apostles, which the Puritans do not: if they did, the *Romish* ^{fol. 85.} *Emissaries* would lose some Proselytes, and therefore *N. N.*'s suggestion that the Clergy then did condemn Consecration as *a rag of Rome*, is a most malicious untruth.

2. *The Clergy then* neither followed *Zwinglius*, nor any other Person, nor any Sect, or Sectaries of Men, farther than they followed the Scripture, and the Practice of the Primitive Church; these they took for their rule.

3. If by *Zwinglianism* he intends (as it is usually called *Zwinglianism*) the rejecting that monstrous Figment of *Transubstantiation*, they were therein followers of the Apostles and Doctors of the Catholicks; if he conceive *Zwinglius* opposed Episcopacy, he is deceived, for he and the *Helvetians* did honour it. What he adds of *other Reformed Churches*, is most false; for most of them have and do own *Bishops*, either name, or thing, or both; as in the Dominions of the King of Sweden, *Denmark*, and the most of them in *High Germany*, even as many as subscribed to the *Augustane Confession*, those under the Duke of *Saxony*, *Luxemburg*, the Marques of *Brandenburg*, the Prince of *Anhalt*, and many

Origo Protestantium: Or,

others; and those of the Reformed Churches which have no Bishops, account it their want, an infelicity. It is a bad Cause which must be underpropped with impious Frauds, and is supported only with hideous and palpable Lies.

4. In the close of this Section *N. N.* brings by head and shoulders his *Nags-head* again, to shew he can write as well against common sense, as without common honesty; for his suggestion neither is it credible, and is contrary to the apprehensions of all impartial Judges; for it is morally impossible the Fable should be credible, because Dr. *Parker's* Consecration was performed, as is before related in the presence of four of the most eminent *Nobles* *Publick* in the Kingdom, one whereof was principal Actuary at *Cardinal Pool's* Consecration.

187032

but could now ground his Appeal to you'd ent' a
visit divid' (visited him off in March) & then
N.Y. **H**ear the Judgment of *Whitaker* and *Fulke*, who lived in and
about that time the *English* Ordinations were first called in
Question; I would not have you think (*faith Whitaker*) we make such reckoning
of your Orders, as to hold our own *Vocation* unlawful without them. Cont. Dur. p. 821, Mr. *Fulke* more plainly, you are highly deceived, if you think we esteem
your Offices of *Bishops*, &c. better than *Laymen*. Ans. to *Counterf. Cath.* p. 50
and in his *Retentive*, p. 67. with all our hearts we detest, abhor, detest, and spie
as your stinking, great *Anchristian* Orders. Is it credible these prime
Protestants would answ' thus, if they had not known that the Story of the
Nazi-head was true?

SECT. XII.

7. S. **H**itherto N. N. hath been a fabulous *Romancer* and *Legendary*, he now falls under the suspicion of a *Plagiary*; for in all probability he hath by a trick of *Legerdemain* filched these Quotations from some *Puritan* Pamphleteers, many of which have made use of them upon another design. But,

1. In the indifferent judgment of *N. N.* the *Question* was started in Arch-Bishop Parker's time, though not pursued indeed, nor moved for many years after, at which time Dr. Whitaker and Dr. *Faulk* were either but *School-boys* or *Freshmen*; but when they were *Writers*, the *Romanists* thought fit to let it lie in a *Saint-solitude*, and smother it with profound silence, hoping to get a better opportunity to market the *Fable*.

2. Sup-

2. Supposing the English Ordination was first questioned in their times, by what Magick will N. N. infer his conclusion, or prove his Fabio credible? His Argument runs, from the Staff to the Corner, for thus he demonstrates; Dr. Whitaker and Dr. Fulke defied and slighted, yea, scorned the Popish Ordinations, therefore they believe the jolly merrit Table, Dr. Whitaker saith, *We hold our Vocation lawful without their Form and Orders*: N. N.'s wild inference from hence is, *Therefore he knew the Story to be true*, which if it had been so, would have rendered it *unlawful*. Dr. Fulke, *The Romish Orders are stinking, greasy, Antichristian, &c.* therefore he full well knew the Story to be true, and the English Ordinations naught; whereas their words were direct proper Answers to the Romish Objections against them, viz. *They were not Ordained by Romish Bishops after the Romish Rite*, and import no more but this, *Bishops and Priests are lawfully Ordained, who were not Ordained after the Roman Rite, and by Romish Bishops*, which is an undeniable truth, attested to by the Romanists themselves.

3. To confirm this N. N. is admonished to hear this Judgment concerning *Episcopacy and Ordination*: Bellarmine Objects against Protestants, that they had taken away *Bishops*; Dr. Whitaker *Contr. 2 de Eccles. q. 5. c. 3.* makes so bold with Bellarmine, as to give him the *Lye*, saying, *We do not condemn the Order of Bishops, as he falsely flanders us, but only those false Bishops of the Church of Rome, near the same place, condemning the ancient Constitution, that three Bishops be present at the Ordination of a Bishop, for a Godly Sanction*. Dr. Fulke in *Tit. 1. fol. 781.* speaks as fully, *Among the Clergy for Order and seemly Government, there was always one Principal to whom the name of Bishop was, &c.* which in his defence against *Gregor. Martin c. 6. Sect. 20. p. 182.* he thus expresseth; *That the Title of the Bishop was a very old time used to signify a degree Ecclesiastical, higher than Presbyter or Priest, or Elder, we did never deny, we know it right well: and then will any man of an indifferent judgment ever believe N. N. to be a lover or reporter of Truth, when he hath broached so prodigious a Lye, that most of the Clergy of England in those times were Puritans? these two Prime Protestants were not, who thus apologized for themselves and their Brethren the Clergy*. But because N. N. will have them Puritans, let him know that English Protestants are as far from being Puritans (as he himself afterwards confesseth) as his *Catholicks* are; and the rather because

Origo Protestantium: Or,

because they beg their Principles of *Rebellion* and *Sedition* against the King, and their *Schism* against *Bishops*, from the rest of the *Papists*, the *Jesuines*, and whatsoever else they hold contrary to sound *Doctrine*, either from *Regulars* of another Order, or from some of their *Schoolmen*. But because perhaps he will except against these two *Prime Protestants*, for his further satisfaction, let him

4. Hear the judgment of the two Prime Pontificians: Cud-
ness (w) the *jesuicæ ingeniously confesseth*, The English Nation are
not *Heresicks*, because they remain in a perpetual succession of
Bishops, which Confession totally destroys all *N. N.*'s Fabrick;
Monsieur (x) *Militiere* is not much short of him, saying, *The*
English Nation retaining the antient Order of Episcopacy (which
is utterly inconsistent with the contempt and rejection of *Con-*
secration as a *Rag of Rome*, and there being contented with
the *extraordinary Calling of God and the Spirit*) as *instituted by*
Divine Authority, *have thereby preserved the Face and Image of*
the Church Catholick.

(w) De de-nisiis (w) the refugee ingeniously confesseth, The English Nation are
sperata Cal- not Hereticks, because they remain in a perpetual succession of
vini causa. Bishops, which Confession totally destroys all N. N's. Fabrick;
c. 11. Monsieur (x) Militiere is not much short of him, saying, The
(x) To the English Nation retaining the ancient Order of Episcopacy (which
King of is utterly inconsistent with the contempt and rejection of Con-
Great Bri- sacration as a Rag of Rome, and there being contented with the
tain, p. 6. extraordinary Calling of God and the Spirit) as instituted by
Charles the second. Divine Authority, have thereby preserved the Face and Image of
the Church Catholick.

(x) To the
King of
Great Bri-
tain, p. 6.
Charles the
Second.

S E C T. XII.

N. N. AS to the Opinion of forgoing so many Records in several Courts, it is easily answered, that is no more than that the Consecrators, and others concerned, should have conspired to have given in a false Certificate, that the Consecration was performed with due Ceremonies, and Rites, and thereby deceive the Courts, or make them dissemble: and this is a thing more possible and probable (*Protestants* being so dexterous in falsifying of Scriptures, as appears by *Gregory Martin's Discovery of Corruptions*.) than that all the *Protestant Clergy* should have conspired not to produce the Registers when they were so hardly pressed by their Adversaries, or that so many *Catholicks* should be so foolish to invent, and maintain the Story, when if it had been false, they might have been convinced by Thousands of Witnesses, or that so many grave and learned Divines who for Conscience sake lost all, should without fear of Damnation engage themselves and Posterities in damnable Sacrileges, by occasioning so many sacrilegious Ordinations upon their charging *Protestants* with no Ordination. No moderate or prudent man can suspect such Persons should damn their Souls out of mere spite to the *Church of England*. If we *Catholicks* should reordain Protestant Ministers, which after their Conversion have been made *Priests*, upon the title of Heresy, and not of their known Invalidity, we should also reordain the *Grecian Priests*, which is against our known Practice and Tenets: insomuch as we hold our selves obliged to examine with all diligence, whether there be any probability, of the Persons receiving

ving valid Orders; and finding but any probable appearance thereof, the Practice is, and hath been for divers Ages, to give Orders, not absolutely but conditionally; whereas it is notorious, that all such Ministers receive their Orders in absolute terms, without any condition adjoyned, in the same manner we use in the Ordination of Lay-men.

S E C T. XIII.

7. S. **T**his is *N. N.*'s last and worst *Medium* for his Fable, part I. such as if it held would destroy all *human Faith*, and the best assurance that can be had for the confirmation of the *Truth* in matters of Fact. But, 1. This hath been an *Old desperate shift* of disingenuous *Papists*, who have forfeited all Christian Meekness and Modesty, when they are hardly pressed by their Adversaries with a pinching Authority, to cry *Forgery*. *Protestants* assert *Pope Honorius* the first was an *Heretick*, because they find him condemned of *Heresy* by the sixth *General Council* under the *Emperour Constantius Pogonatus*, to which Authority many learned *Romanists* have given credit. But the more rigid sort have taken *N. N.*'s *easy Answer* for a subterfuge, *Forgery* was used; for this Condemnation was maliciously inserted into the *Acts* of the *Council* by the order of the *Emperour*, who having the Original in his hand by a Conspiracy with the *Actuaries* consented to their satisfaction. *Pighius* is (y) resolute it must be so, (for the *Pope* in despight of all evidences to the contrary must be *Infallible*) for he would have it so. A certain *Sed quoni-* learned man wished (z) *Pighius* to recant, and draw in his *easy an-* *Answer*; but he falls (a) a-fresh on the matter, and scorning (z) *Pighius* *disrrib. in* to retract what he formerly had said, still puts in the same *Epist. ad* *easy Answer*: whereupon (b) *Bannes* being troubled at the ob-*lectorem.* stinacy of the man, jeers him for his ready Invention, that af- (a) *Id. ib. de* ter Nine hundred years, *Pighius* being but a man of yesterday, *art. sexte* could find all those *Witnelles*, which were produced against (b) *Bannes* him to have been *Conspirators* in a *Forgery*; and (c) *Canus 22. qu. 1.* puts this Question to him, *How can Pighius clear him whom art. 10. Dub.* *Usellus, Epiphanius, and Pope Adrian, &c. affirm to have been 2.* an *Heretick?* At this *Baronius* (d) is not a little moved, and (c) *Loc. 1.6.* like a sworn servant of the *Papacy*, grows Angry and Witty, (d) *An. 681.* scoffs *Canus*, and playing upon his name wishes him *more Gra-* ^{n. 3.} *vity and Judgment* than to have been so rash as to pass a *Sentence* in so great matters. *Father Cambos* a modest and learned *Dominican* is as much troubled at the *Cardinal's* mirth and *wrath*

wrath, seriously and soberly telling him, *That course which he took was of pernicious consequence, since there is not an Act of any General Council which one may not with as much likelihood affirm to be Forged;* but for this his honest freedom of speech *Theophilus Raynald a Jesuit* attacks him, and not only bitterly inveighs against him, but writes a most bitter *Sayr* against the whole *(e) Dominican Order.*

(e) New Heresy of the Jesuites, p. 90. & inde.

Part 2. Though *N. N.* be perswaded he has an *easy Answer* in readiness, yet it is a part of zealous madness to produce such an *easy Answer* as is destructive to human society; it is an *easy Answer* to say *all men are Fools or Knaves*, which is the effect of his *easy Answer*, yet none will say so but mad men. But *N. N.* is resolved to be mad with *Reason*, for he immediately subjoynes his Reason in these words; *It is no more, &c.* That may be so in some new *Atlantis* or *Utopia*; but it is a great deal too much to impeach or suspect so many known persons with so deep guilt, and to charge all the *Coumts* at once, either with *Folly* or *Hypocrify*; it is just so much as to null the Authority of all *Coumts* and *Records* whatsoever. Let *N. N.* produce any evidence out of the *Vatican*, with this *easy Answer* it will be evaded and baffled; for if it be produced, any that is disposed to dispute it can soon say, *it is Forged*; and if he be demanded a Reason why he said so, he will Reply with *N. N.*'s *easy Answer*, *There hath been a Conspiracy*, and this is no more, but that the *Pope* and all others concerned have combined to give in a false Certificate, and the several *Coumts* have been so lame as willingly to enter into the Combination, or be gulled by it; and not one among them can be found to have either so much common sense as to discover, or so much respect and kindness to common honesty as to detect and divulge the Cheat. Indeed this is as easy a way to invalidate *Records* as it is to confute *Bellarmino*, with *Bellarmino thou liest*; but for this his *easy Answer* he hath Forged as *easy Proofs*.

Protestants (such he) are *dextrous, &c.* Who would have thought it to take the charge home to your *Romish Agents* and *Factors*, who have often been detected to be the most infamous falsifiers both of the Sacred Volumes, and Ecclesiastical Writers, when they conceived any of these not to be favourable to their pretensions and persuasions. Their own *Camolensis* or *Cavolensis* (call him as you please) and *Agrippa* have informed us, that many of *N. N.*'s fellows have been so bold with the *Scriptures* by adulterating and misinterpreting them, for con-

firmation whereof only two instances shall be produced: *Bellarmine* and *Peter* (adhering to the vulgar *Latine*, which they take themselves obliged to do in their great kindness to the *Trent-Assemblers*, which defined it authentick) read *Gen. 3. 15.* in the Feminine Gender (thereby to countenance their Adoration of the Blessed *Virgin Mary*) contrary to all old Translations, and all antient Interpreters, who have made it either in the *Masculine* or *Neuter*, as many *Pontificians* do. The same *Bellarmino* (to prove the *Pope Infallible*) hath often corrupted that Text *Deut. 17. 12.* reading *ex Decreto Iudicis*, by the Sentence of the Judge, instead of *&*, and of the Sentence, more of which may be found in Dr. *James* his *Treaty of Corruptions*, Part 4. p. 45. in *Bishop Jewel's Reply to Dr. Cole*, p. 24. and *Sermon at Paul's Cross*, p. 54. and so these men which have been so bold, are by their own Law condemned for falsaries; for by it, he is a falsary that in writing addeth, or detracteth, or altereth any thing fraudulently. What their own *Canus*, *Espencau*, and *Ludovicus Vives* thought of their famous Fabulous *Legends*, needs not be exemplified: this may not be omitted, the same *Vives* *Lib. 1. de causis Cor. Art. p. 343.* and *Erasmus Censur. in lib. Aug.* have observed, that within this Four or Five hundred years last past, it had been almost an ordinary Practice, either to adulterate true Books, or to forge false; and since that a Secular Priest in his Notes upon the *Jesuits Apology*, in defence of the Ecclesiastical (f) *Subordination in England*, hath found the *Gloss*, corrupted by them; adding, *This is no news for the Jesuits to alledg* (f) *Pag. 123.*
Authors corruptly, nipping and cutting off that which confuteth the thing, for which they alledg them, which (he saith) he hath noted out of his own experience. The *Forgery* of the *Nicene Canons* is confessed by *Bishop Tunstal* and *Dr. Redmaine*, two zealous *Pontificians*, and it is well known who were the *Conspirators* in it. *Constantine's pretended Charter* hath been proved another *Romish Forgery*, by *Cardinal Cusan*, *Valla*, *Erasmus*, *Marsil. Petavii. Paul. Cathol. Dantes*, (who, poor man, for speaking what he had asserted was after his death condemned to Hell by the (g) *Advocates of the Roman Court*) *Hittan. Wolph. Anton. de Roffel. Freker. Aciat. Crantz. Heming. Arnis.* (as *John Gryphi-ander relates, tract. de Insulis c. 24. n. 43, 44. p. 362.*) *infomuch Rom. Lan-* celot. de Imp. *Sect. 2.* *Vol. I. Qu. 2.*
n. 12.

(h) *Referente Felin. in c. fol. extra. de major. & obediens. Eber. Top. in loc. II. n. 15.*

Origo Protestantum: Or,

(i) Lib. dial. sprote of the validity of that which was never extant; and *Enras* (1) contr. donat. *Sylvius*, who knew enough of the intrigues of the Court of Rome, Constant.

spake home, *Cant id provisum a Pontificibus, &c.* The Popes craftily contrived for the defence of this Forgery, that still a sharp dispute should be kept on foot against the Lawyers to this end, that such his Donation might alwayes be supposed, and taken for granted, as if it had been in being. I shall add one further Testimony from a leading Romanist for my Countrymen's sake, who honour his memory in many respects, Mr. Roger Widdrington, reputed by Strangers as a Secular, or Regular, but was only an active Lay-Gentleman: the Book entitled *Apologia pro jure Principum* passeth under his name, though when it was first published, it was known to be the work of a far more learned, and sober man, *Father Preston*; but whether Mr. Widdrington or *Father Preston* were the Author, thus he, or he, or rather both, p. 343. *Nou solent Pontifices, &c.* The Popes are not wroth to permit the Acts or Opinions of their Predecessors which are favourable to the Papal Authority, to be further oppugned or questioned, and therefore both the Popes and the Ordinaries, and Inquisitors of Heresy, are very careful, lest any Book which seems to derogate therefrom be published; and if any do happen to pass, the Press, they take a strict Order it be utterly suppressed, or so to be read of none without special License in writing, till it be purged, &c. p. 344. It is a very hard matter, in these times especially, either to find in the Books of Catholicks any Clause, which may give the least occasion of calling the Popes Right in Temporals in question; or certainly to know what the Author of those Books thought of the Popes Power; but they are oftentimes against the Hair compelled to deliver, not their own Opinions, but such as the Inquisitors of the Books do fater upon them. Neither Turks nor Jews have gone so far in their presumptions, as to take authority over dead men's writings to alter and change them at their pleasures. The same Author, or Authors p. 35. of that Book hath discovered a shameful Corruption in a Prayer of the Breviary; For not long since (these are the words in that Page) they have blotted out the word *Animas*, *Souls*, in that Prayer of their Reformed Breviaries, by command of Clement the eighth. Thus also they corrupted *Agapetus* his words

(k) Index in *Bibl. SS. Parum*, Tom. I. p. 108. Par. 1571, wickedly (k) razing; Rom. p. 200. and perversly glossing that Sentence, viz. Upon earth the King (the Emperour *Justinian* to whom he writ Epistles, as Baron testifies, Tom. 7. in Append. p. 665.) hath no man above him, contrary to his express words and meaning: for thus he writeth to him, c. I. Whereas in honour thou, O Emperour, hast a dignity far above all other men, honour him above all who gave thee this honour, to wit God, &c. p. 27. impose upon thy self a necessity of observing Laws, God.

in as much as thou hast no living Creature in the World to compel thee thitherunto. And so those words of *Ludovic. Vives*, *Ep. ad Regem Angl.* (Henr. 8.) *præfixa Com. Aug. de Civitate Dei*, *cujus potestas, &c. Whose Authority and Majesty is greatest upon earth*, secundum Deum, *next after God*, are commanded to be expunged. But perhaps the case may be *Iliacos intra muros*, &c. Protestants are as criminal this way as Papists, and a charge strongly proved against these, will not clear them. *N.N.* hath an *easy Proof* for this; For,

2. *As it appears from Gregor. Martin, &c.* But it appears *N.N.* either knows nothing of *Greg. Martin's Discoveries*, or craftily concealed them; for Dr. *Fulk* hath *discovered* his *Discoveries* to be mean loose Cavils, in a full *Answer* thereto, which hitherto hath not been replied to another *Discovery* he made which his own Fellows taxed him for, and with a lying *Discovery* and Relation Bugbeared him for attempting new *Discoveries*, so unlucky was *Gregor. Martin* in all his *Discoveries*.

Part 3. He adds a third Proof taken from the Topicks of the *Wisdom, Gravity, and Learning, Piety, and Humanity of his Catholick Divines*.

1. As to their *Wisdom*, it is confessed they *vvere* so *vvise* as not to be taken *vvith a Lye*, *vvhich they might be convinced of by Thousands of Witnesses*. The Children of this World are *Wise in their Generation*, therefore they took a crafty Course not to excuse the Fable till about forty years after the supposed Fact was perpetrated. Neither were there many of his *Catholicks* who maintained it, those who did, took it at the first rebound from a malicious Enemy and Parasitical Pickthank, *Bisstop Bonner's Setter*. But supposing these Witnesses had been called into a Court, and deposed, all that they could say to the *Article, or Quare*, was, *they believed it, and believed it, because they had heard it*; if they had deposed it any further they had been right *Affidavit-men*; but this Deposition being cast out, if *N.N.* had been a *fee'd Proctor* in the cause, he then would have set up his *possibles, probables, and credibles*; if these moved not the Witnesses, (as Ten thousand to One they would not) then he would cast his *easy Answers*, there was a *Conspiracy* among the Thousands of Witnesses, to give in *false Evidence* and *deceive the Court*.

2. For their *Gravity and Learning*, that signifies little, there are *Grave and Learned men* almost of all Perswasions; yet it is notoriously known, that such have been sometimes overcome with *Lyes, Visions, Revelations, Miracles, and Fables*: there are such things in the world as *over-credulity* and *Euthanasia*, which have prevailed with men of known good parts and abilities.

Origo Protestantium: Or,

3. As to their *Piety*, and *good Conscience*, that it was *so tender* in *N. N.*'s opinion, that they would not engage, &c. *Protestants* cannot assent to it; because they know that his *Catholics* did engage themselves and their Posterities to take the *Oath of Supremacy*, which when they refused, not out of *Conscience*, but *Compact and Design*, because by a *Law* whereto they were parties and chief instruments it stood established, so with great reason and learning they *Preached* and *pressed* the taking thereof upon the *Conscience* as a *Duty*. They who can thus play at *Fast and Loose* with *Oaths*, without any violation of any of the rules of *Charity*, may be judged to be either *unconsciousable Jugglers*, or *wavering Weather-cocks*. But those of them who in *Queen Elizabeth's* time contrived her *Murther*, and to carry on the *Plot* with more security and advantage, published a *Book*, wherein it was declared, that it was not *lawful to kill the Queen*, that so neither *She*, nor any of her *Council* might fear any harm from such *Religious Cheats*, and *counterfeit Champions of Loyalty*, cannot possibly be excused. This was proved, and openly confessed at the *Arraignment* of *Babington* and *Ballard*, when also the *Letters* of *Cardinal Como* written to *Parry* were produced, which did testify that the *Pope* approved (1) the *Artifice*. *Great Villanies* are commonly attempted with great *Hypocrisy*, and if *Hypocrites* may pass for *render-Conscience* men, or good *Roman Catholics*, there are great store of these in the world.

(1) *Bulk Rhen. Test.*
marginal note on
Jude, fol.
847.

4. However *N. N.* will have them *well-natured persons*; *They will do nothing in spight against Protestants*. He must pardon the *Protestants* if they do not believe, for they know they have been very *spiteful* one against another. *Stephen the*

(m) *Plat. in sixth (m) against Formosus*, with *Barbarous Inhumanity* cutting *vit. Steph. 6.* off his *three Fingers*, with which he was used to give *Benedictions* and *Orders*, and then causing his *Body* to be cast into *Tyber* with rage.

It could be nothing less than *Spite* in your *Popes* to thunder out their *Interdicts*, and publish their *sedious and malicious Bulls*, against this *Church*, and *State*. It might be error or mistake in your *grave Learned Divines* to pronounce *Pro*

restants Hereticks and Schismaticks ; but it was the extremity of Spight, to condemg them to Fire and Faggot without benefit of the Clergy, and doom them to Eternal Flames without the priviledg of Purgatory. Indeed the main spight of the whole Sect is against the Church of England ; down with it, cry they, and the Puritan-rabble will soon be crusht and quelled, and the little undersets which spring from them, either dwindle away into nothing, or drop into their hands.

s. He assures us upon his word, (which is not worth a rush) they hold themselves obliged to hold to their known Tenents and Practices ; [this is tattle and empty talk. According to their Tenant the Character is indelible, yet Pope Stephen nulled the Orders of Formosus, and caused all those Ordained by him to be Re-ordained. He tells us, it is their Tenant and Practice to Ordain *Lapsed Ministers* in absolute terms as *Laymen* are, upon the sole account of the invalidity of their former Ordinations ; but Pope Paul and Cardinal Pool either thought, or practised otherwise, when they confirmed and settled the Ordinations made in Edward the sixth's time. He saith 'tis their Tenant, to allow those to officiate who have not *valid Orders*, is to commit damnable *Sacrileg* : but the *Pope* and the *Cardinal* did allow those who were Ordained (as they speak *qui ampullas jactant*) in the time of *Schism*, to officiate ; and therefore either did think their Orders *valid*, or committed damnable *Sacrileg* : *N. N.* dare not affirm the *latter* ; if he take to the *former*, then all his confused heap of *Possibles*, *Probables*, and *Credibles*, are at once blown up with a *Puff* of the *Pope's* breath, and are driven away like *Down*. It hath been the Practice of their *Grave and Learned Divines*, when any *Protestants* revolted, to exercise them, as if they had been *possess'd*, for thus was the Form, *The Revolter was brought to a Bishop, and falling down on his Knees before him, the Bishop said, I adjure thee, thou unclean Spirit, by the name of God to depart out of the Man*. If thus they practised now, they would mar their market, and a half-gained *Proselite*, before he was thus charmed, would either start aside, or wheel about.

Whatsoever their *Tenents*, or *Practices* be, or have been, (which yet are not heeded by *Protestants*) there is an old Sister at *Rome*, who can change them at his pleasure ; which when he is disposed to do, all that *N. N.* of his *Felloyvs* dare do, is to Bless themselves, holding up their hands, and some crying *Benedicite*, others after the old *Mumpsimus mode bennister*,

Origo Protestantium: Or,

or vwhich is all one, make use of a grave Nod, or discontented Shrug, and so sit dovvn in silence: This is no more than for the Pope to give out Orders to the contrary, or impose Silence by a Decree of *Taciturnity*; then let the *Tenent* and *Practice* be vwhat it vwill, all is quashed, they are the Popes *Vassals*, and must most tamely obey his Orders.

CHAP. IV.

SECT. I.

N. N. **B**UT suppose their first *Bishops* were ordained by *Catholicks*, another Nullity is found in the *Form* of the *Consecration*. To wave the *Matter* of *Ordination*, let us examine the *Form* prescribed in the *Protestant Ritual*. It is a known Principle common both to *Protestants* and *Catholicks*, that in the *Form* of *Ordination* there must be some words expressing the *Authority* and *Power* given to the *Ordained*. The intention of the *Ordainer* expressed by general words indifferent, and applicable to all, or divers degrees of *Holy Orders*, is not sufficient to make one a *Priest* or a *Bishop*. As for example, *Receive ye the Holy Ghost*. These words being indifferent to *Priesthood* and *Episcopacy*, and used in both *Ordinations*, are not sufficiently expressive of either in particular, unless *Protestants* will now at length protest themselves *Presbyterians*, making no distinction betwixt *Priests* and *Bishops*, but they are as far from that as we *Catholicks*. In the *Form* whereby *Protestants* Ordain, there is not one word expressing *Episcopal Power* and *Authority*. The *Form* is, *Take the Holy Ghost, &c.* Let *Protestants* search all the *Catholic Rituals*, not only of the *West*, but of the *East*, they will not find any *Form* of *Consecrating Bishop* that hath not the word *Bishop* in it, or some other expressing the particular *Power* and *Authority* of a *Bishop*, distinct from all other *Degrees of Holy Orders*. See *Job. Morin de Sac. Ord. Par. 1655*.

SECT. I.

7. S. **I**T seems N. N's former tedious Harangue at length comes to this, *Arch-Bishop Parker, &c. were not Ordained by his Catholicks, which is one Nullity*. But this is

is contrary to the *Tenents* of his *Church*; witness *Bellarmino*, who *Lib. I. de Sacr. in Gen. c. 21.* determines, that *Sacraments* administered by *Hereticks* are *valid*; and to its *Practice*, allowing the *Ordinations* of the *Arrians* and *Bonafios*, and these of *Acacius*, see in *Morin. de Sacr. Ord. and of the Greeks*, witness *N. N. nt supra*.

2. The other *Nullity* lies in the *Form*, he being contented to wave the *Matter*, but why so? this hath alwayes been accounted an essential part of *Ordination*. *Bellar. lib. I. de Sacr. Ord. c. 9. Sect. ex his*, truly relateth; *Concilium*, &c. The *Council of Carthage* makes mention only of *Imposition of hands*. His quarrel then being with the *Form*, it is to be considered, after some use made of his *Concession* in this Paragraph, which will by good consequence destroy his whole former discourse: for he confesseth,

1. That *Protestants* have a *Form* or *Ritual*; then undoubtely they would use it, and not *Bishop Scores* *extempore* *Spirit*.

2. They are as far from being *Presbyterians* as his *Catholicks*; then they were not *Puritans*, unless his *Catholicks* be so too; then they rejected not *Consecration* as a *Rag of Rome*, nor were they contented with *Extraordinary Calling*; then they are as much for *Bishops*, and regularly *Consecrated Bishops*, as his *Catholicks*.

3. This *Form* is prescribed, and thereby they *Ordained*; therefore they did *Ordain* by their *Prescript Form*, and not as *N. N.* furnisfeth and suggesteth.

4. The *Form* hath these words, *Receive ye the Holy Ghost*; therefore *N. N.*'s feigned *Form* was not used at *Arch-Bishop Parker's Confession*.

5. The *Form* requires the *Consecration* of a *Bishop* to be *publick* in the *Church*; therefore his suggestion of a *Clandestine Confession* is a *Calumay*.

6. The *Form* hath the word *Bishop* in it; therefore it hath sufficient to express the particular *Power* and *Authority* of a *Bishop*.

7. The *Form* requires *three Bishops* to the *Consecration* of a *Bishop*; therefore they did not think the help of *one* was sufficient: yet this is the *Form* *N. N.* is pleased to quarrel with, For,

3. He pretends there is a known *Principle common*, &c. But this he misrepresents, this *Form* must be used, and no other. *Bell.* inclines to,

Origo Protestantum: Or,

to the Affirmative; *Lib. 1. de Sacr. in gen. c. 1. Sect. 2. & 20.* even the words are determinate (saith he) by God: yet withal he tells us, if they be corrupted, (as suppose the Priest after the old *Munificus* rate should say, *In nomine Patria, Filia & Spirito Sancto,*) or interrupted, (as if the Priest at the Consecration of the *Eucharist* should first mumble (*hoc est Cor*) and after a little pause cough out (*pus meum,*) the Form would be good; but *Alex. Hales*, p. 4. q. 5. mem. 2. art. 1. states it otherwise; The Forms (saith he) of Rome Sacraments are determinate, the Forms of other Sacraments are not; The Forms of *Baptism* and the *Eucharist* being appointed by Christ, are kept inviolably without all change, but touching the words of Form to be used in any other of the supposed Sacraments, there is no certainty, but they are diversly and doubtfully declared; the reason whereof is, because they were of human devising. It is declared otherwise by *Pope Innocent* the Father of the *Canonists*, saying, *The words of Form were instituted by the Church, Hist. Counc. Trent*, fol. 594. But *Protestants* stand not upon words, using only the Form which Christ instituted, and is retained in (a) the *Western Church* in terms, and in the *Eastern* to the sense. For the *Grace* or *Off. of God* creating and promoting, which is the *Eastern Form*, is the same in substance with receiving the *Holy Ghost*, for the *Gift* and *Grace of God*, *Eph. 3. 2,8. 1 Cor. 15. 9,10. 1 Tim. 4. Heb. 12. Tim. 1. 6.* is exactly the same with *power from on high*, assured *Lu. 24. 49. and the promise of the Father, &c. Act. 1. 4,5.* which is the receiving this power, and v. 8. These *Protestants* use, and trouble not themselves with nice Disquisitions and Disputes.

(a) Both in *Episcopal* and *Priestly* *Ordination*, *Filius tract. 9. c.2. ex Pontifical. Rom.* and in the *Roman Catechism de Sacr. Ord.* *Bell. de Sacr.* 4. He affirms the intention of the *Ordainer, &c.* But it is very reasonable to presume the *General words* are sufficient upon *N.N's* grounds, because they are used and applicable to all degrees of *Holy Orders*; For if *Episcopacy*, and *Priesthood*, be only divers degrees of the same *Order*, as he intimates, and is declared in the *Roman* (b) *Catechism*, then the *same Form* will serve for both those disparate degrees of the *same Order*; and the rather, because in their opinion the higher Power, compared to *Bishops*, is only by extension of the *Character*; and *Protestants* stick to this, because it was only used in the *Ancient Roman Church*, as it was only prescribed in the *Old Pontifical*, and as the Church then answered the *Sophisters* of these times, when this very Objection was writ against the *Pontifical*, so do *Protestants* now the present *Sect. tertia:*

& *Sect. seq.* with this only difference, that the same efficacy is required to the extension of the *character*, as to the first impression; *id. ib. Sect. respond.*

Roman

Protestancy before Popery.

65

Roman Cavillers, who have taken it from them, for thus the Church of Rome defends her self.

1. The design was fully notified by words in the *Pontifical*, to which of the respective Orders the Person presented was to be admitted.

2. The manner of *Imposition of hands* did sufficiently discover the intention of the *Ordainer*, and diversify the *Act*, for in the *Consecration* of a *Bishop* divers *Bishops* *impose* *hands*, but in the *Ordination* of a *Priest*, one only *Bishop*, with some assisting *Priests*. This is the Judgment of both the *Ancient Western* and *Eastern Church*, that, that *Form*, *Receive ye the Holy Ghost*, which is the *Form* prescribed both for *Priesthood* and *Episcopacy* in the *Protestant Ordinal*, is sufficient to confer Power and Authority to both *Orders*; so that it being duly applied, he that is presented to the Capacity of a *Bishop*, is thereby enabled to do the Office and Work of a *Bishop* in the Church of God, and he who is presented for *Priesthood*, is thereby warranted and empowered for the Office and work of a *Priest*.

5. He surmiseth these words, (*Receive ye the Holy Ghost*), are not, &c. this is to oppose *Christ's* Institution, and in effect, to make his *Form* of Commissioning his Apostles defective, and insufficient. For if that *Form* was sufficiently expressive of *Apostolical* Power and Authority, then is it of *Episcopal*, and it is most properly applied to them, because if not only, yet principally they are the *Apostle's* Successors, even in the Judgment of many Learned *Romanists*; and therefore this *Form* sealed by imposition of *hands*, Constitutes a *Person* presented to *Episcopacy* a full *Bishop* by the Law of *Christ*, without the supplement of any other auxiliary *Form*.

Father *Davenport* (c) alias *St. Clara*, bath evidenced from great Authority, their new *Additionals* to be unnecessary; ^{(c) Expos.} *Expos.* ^{(c) Paraphr.} *Paraphr.* *Art. Confess. Angl.* p. 322. *Alii putant*, &c. *Others* think (faith ^{artic. confess.} he) *Imposition of hands* as the *Matter*, and those words (*Receive ye the Holy Ghost*) as the *Form*, is as much as is required by *Divine Law to the Essence of Episcopal Ordination*: and this they think from the Authority of the *Scriptures*, which often and only makes mention of these two, as (d) *Arriudius* largely provereth.

we cannot convince Heretics that Order is a Sacrament, because we cannot prove the external Symbol thereof from Scripture, which is not possible for him to do of their new additional either *Matter* or *Form*.

6. He assumes, *In the Form whereby Protestants Ordain*, &c. But this his Assumption is,

1. *Frivolous*; It is absurd to object that against Protestants,

K which,

(d) *Bell. I. I.*
de Sacr. Ord.

c. 9. *faith*,

Origo Protestantium: Or,

which, if it were granted, would render all the *Ordinations* in the *Romish Church* for 800 years meer *Nullities*.

2. *Fallacious*; he equivocates in the word (*Form*,) which is either taken largely, for the *whole Office* of *Administration* exemplified in the *Ordinal*, or strictly for an *Essential part* of his Discourse; and in the *Conclusion* he useth the word [*Form*] in the most comprehensive sense, for the *whole Rite* of the *Ministry*, which hath in it for the more *Solemnity*, *Prayers*, *Exhortations*, *Interrogatories*, &c. but in the *Assumption* and middle-part, he taketh it in the restrained sense, for the *Essential words*, which are the *Constitutive Form*, as *Imposition of hands* is concluded to be the *Matter*: this is their own distinction.

3. *False*; for in the *Form*, that is the *Protestants* *Ritual*, there are, and always were express words for the *Authority* given in the *respective Functions* of *Bishops* and *Priests*, for whose *Ordinations* there are *distinct Forms* and *distinct Words*. The word [*Bishop*] oftner than three times used in the *Office* appointed for his *Consecration*, and the word [*Priest*] sometimes in that *prescribed* for his *Ordination*. Just according to *N. N.*'s after-instance of *Illustration*, if the word [*King*] be used at his *Election*, this sufficiently expresseth all *Kingly Power* and *Authority*.

SECT. II.

N. N. for **T**HE *Form* or words whereby men are made *Priests*, must *she adds*; **T**here express *Authority* and *Power* to *Consecrate*, or make present the *Body* and *Blood* of *Christ*, but *their Form* containeth not one word expressing this *Power*: see the *Ritual Lond. 1607*. *Deacons* did minister and dispense the *Body* of *Christ* in *Ancient times*, but were never thought to have *Power* of *Consecrating*, and making present *Christ's Body* and *Blood*.

SECT. II.

P.S. **T**HAT which *N. N.* designs by this, is, that that *Form* (*Receive ye the Holy Ghost*) is defective as to *Priestly Ordination*, which must be supplied by their new one, *viz.* *Take thou power to offer Sacrifice to God, and to Celebrate Mass both for the quick and the dead*. This he knows *Protestants* do reject, because lately invented, and foisted into the *Romish Ritual* to foster their gross *Figments*

Figments of *Purgatory*, *Transubstantiation*, and their Antichristian Sacrifice of the *Mass*; and because some *Romanists*, as *St. Clara*, thinks it unnecessary; and *Bell.* saith it is *Sacrilegious*; for this he positively delivers, *It is Sacrilegious to change the Form, because determinate, Bell. de Sacr. in gen. l. 1. c. 21. Sect. apud heret. &c. secunda prop.* For *Sacraments* are instituted by *God*, therefore the chief part thereof the *Form*; and to add to, or alter the words of the *Scripture*, is not *Lawful*, therefore not the words of the *Sacraments*, *Id. ib. in Fin.* yet this great Champion never did prove their new Form to be found in, or founded on *Scripture*, much less instituted by *Christ*.

2. If that *Form* comprehends not all the *Essentials* of *Priestly Ordination*, then the *Apostles* were not empowered to *Consecrate*, for our *Saviour* used *that* and no other to enable them for the execution of the *Priestly Office*, wherefore *Scotus l. 4. dist. 24.* hath resolved *verba illa, &c. those words, Whosoever sins ye remit, &c.* are declarative of the *Power* formerly given in *the* [Receive ye the *Holy Ghost*,] by which *Power* is passed over all the *Sacraments*, and therefore that of *Sacrificing*: *Biel l. 4. dist. 19. quæst. un.* concurs with *him, cui datur, &c. to whom the Principal is given, to him also the accessory is given; but by these words, [Receive ye, &c.] Christ gave the power of the keys: therefore by them be conveyed the power of Consecration, which is a branch of the power of the Keys.*

3. What is added concerned *Deacons*, is a pure piece of *impertinency*, no way *advantageous* to *him*, nor *prejudicial* to *Protestants*; if he vvere put to it, he vwould find it a difficult task to prove *Deacons* were *Dispensers* of the *Mysteries*, vwho vvere only *Assistants* to the *Dispensation*.

SECT. III.

N. N. In all Forms of *Ordaining Priests*, that ever were used in the *Eastern* and *Western Churches*, there is expressly set down the word *[Priest]*, or some other word importing the particular and proper Function and Authority of *Priesthood*. If any State or Country should choose a Person to be *King*, in the word *King* is sufficiently expressed all *Regal Power* and *Authority*. Therefore the *Greeks* using the word *Bishop* and *Priest* in their *Form*, sufficiently express the respective *Power* of every *Order*.

SECT. III.

7. S. Each Clause of this Section hath been sufficiently controverted.

S E C T. IV.

N. N. **B**UT the reason why the English *Form* of making *Bishops* and *Priests* is so notoriously defective and invalid, is, because in Edward the fifth's time, when *Zwinglianism* and *Puritanism* did so prevail in the Church, the *Real Presence* was not believed by them of the Clergy who bore the sway, therefore they did not put in the *Form* of *Priesthood* any word expressing Power and Authority to make Christ's Body present. They held *Episcopacy* and *Priesthood* to be one and the same thing; wherefore in the *Form* for making of *Bishops*, they put not one word expressing the *Episcopal Function*, only some general words which might seem sufficient to give them Authority to enjoy the *Temporalities* and *Bishoprics*. This is also the true reason why Parker and his *Colleagues* were content with the *Nag-head Ordination*, and why others returned to extraordinary *Vocation* in Queen Elizabeth's time.

S E C T. IV.

J. S. **T**HIS also is another vain Repetition: *Three* who bore the sway in King Edward's Reign held the *Real Presence*, but not in the *Popish* manner of determination: Those in Queen Elizabeth's time had and did stand for ordinary and orderly *Vocation*. The Church of *England* always asserted the Divine Right of *Episcopacy*, and her orderly Orthodox Sons have constantly maintained it. If some have distinguished *Priesthood* into the degrees, the *higher* and the *lower*, as the *Romanists* generally do, yet they still conclude the said different degrees of the *Acts* and *Uses* (which could not be exercised in a due subordination of the lower to the higher) for a distinct respective *Consecration* thereto; and did hold those of them who should presume to exercise the *Higher Power* not being regularly *Consecrated* thereto, were *Schismatical* Transgressors of the *Apostolical Order*, and *Catholic* Practice; and that every *Act* of that usurped *Power* (when no real necessity to abate or excuse it) to be null and void. It is the *Pope* and his *Colleagues* who are the *(f)* leading *Puritans*,

(f) For it is not resolved in the Congregation of the Cardinals, that the *Pope's Legats* should not suffer the determination of the Article of the Institution of *Bishops* by Divine Right to pass, *Hist. Counc. of Trent*, fol. 603. And it being perceived that *Laynez* his *Speech* was displeasing, and opposed by the *Spanish Bishops*, this distasted the *Legats*, *ib. fol. 615.* therefore *Canons* came from *Rome*, which the *Pope* moved to have proposed, *p. 657.* which displeased the *Fathers*, &c. after much contention, because the opinion of Divine Right was as displeasing to the *Pope*, *ib. fol. 737.* it was waved.

It was the *Pope* who said, the Absolute *Divine Right of Bishops* was a false and erroneous Opinion ; it was the *Pope* who slighted and scorned those *Bishops* in the *Trent-Assembly*, who affirmed (g) *Ib. fol. 825.* the Institution of *Bishops* by *Divine Right*. It was the *Pope* who first de vested them of their Jurisdiction and Power, by his Com missions and Delegations (h) to inferior Priests. (b) *Caran. p. 869.*

SECT. V.

N. N. **T**O conclude the Matter, I say with St. *Hierome*, *Ecclesia non est que non habet Sacerdotem* : How can the Protestant Church be the true Church, which hath not one *Bishop* or Priest ? Though it were not evident it hath no Valid Ordination, yet so many doubts and uncertainties as they must acknowledg concerning their Ordinations, do demonstrate the Nullity of their Church ; for if there remain one solid and prudent doubt of the validity of Ordination in any Church, it is impossible it should be the true Catholick and Apostolick Church, because a doubtful Clergy makes a doubtful Church, and a doubtful Church is no Church : The Step to Christian and Catholick Belief is the well-grounded Credibility excluding all prudent doubts, of the Clergy, we have the same of the Church, and of the Faith and Doctrine proposed by its testimony, and the true Faith admits of no such doubts. Therefore Protestants, before they can prudently believe themselves to have true Faith, or be in the Catholick Church, must clear all the doubts objected against their Ordination. For though any Person shall not be convinced of the Nullity of their Ordination, yet he cannot but harbour a prudent doubt thereof, there being so many Reasons and Motives for it. Now, to Receive Sacraments from Priests of so doubtful Authority, is without doubt a damnable Sacrileg, it being in the highest degree against the light of Right Reason, and Rule of Faith, to expole the Reverence of the Sacraments, and Remedy of our Souls, to so manifest an hazard.

SECT. V.

2. S. **T**HIS Conclusion is of the same temper with the Premises ; these were a confused heap of *Incredibles*, *Improbables*, and *Impossibles* ; this is a wild distempered *Sorites* carried on with an affected Obscurity, to distract and amuse the Reader, by multiplying, confounding, and changing the Terms, huddling up many Conclusions in this one.

If St. *Hierome*, by *Church*, meant the *Universal Church*, this always

Origo Protestantium: Or,

always has, now hath, and ever will have Bishops, (as *Sacerdotes* signifies with him;) but if he spoke of a particular Church, then his [*as not*] is not to be taken absolutely, but respectively; not simply to deny it's being and existence, but it's integrity and complement, *viz.* there is no through complete *Church* which hath not *Bishops*. For we read in the *Ancients* of some *Churches* that had received *πληρότητα εἰνομοιας* the fulness of Dispensations, and of others which had not attained *πρός τελείωσιν τὴν χρήσιν*, to the complement of Necessaries; though in St *Hierom*'s time all *Churches* were complete, that he might truly affirm there was no *Church* without a *Bishop*. But it may fall out also, that all the *Bishops* of a well-formed complete *Church* may dye, or by Persecution be so Scattered that they dare not appear, or by an *Infidel* Conquerour be Banished, or Murthered: but if the remaining *Christians* in this distressed condition keep their first Faith, they are in a salvable state, and continue true members of the *Universal Church*; as those *Roman Converts* were, who believed upon St. Peter's first Sermon, *Act. 2.* which was long before St. Peter came to *Rome*, *Rom. 16. 7.*

2. He suggests It is impossible they should, &c. For once he guesseth right, It is impossible any Church of one denomination can be the true *Catholick Apostolick Church*, that is in the usual sense of the *Romanists*, the *Universal*, as it is impossible for a Part to be the Whole, or their *Catholick Church* (which is not the fourth part thereof) to be *Universal*, as they by their common restriction assume; but it is possible a particular *Church* may be a true *Catholick* and *Apostolick Church*, and the true *Catholick* and *Apostolick Church* of such a *Nation*.

For the Title *Catholick* is either taken properly for the *Universal Church*, which is the *Congregation of all Believers* dispersed over all the *World*, in opposition to the *Herds of Jews, Pagans, and Infidels*; and then it is a contradiction to apply or appropriate it to any *particular Church*, as the *Romanists* industriously do to huckster off their false *Wares*, which otherwise would stick on their hands; or else it is used in the more common signification of an *Orthodox Church*, which participates in the true *Faith* with the *Universal Church*, in a contradiction to the *Conventicles* of all *Heretical Blasphemers*: In this Notion the *Protestant Church of England* is not only a *Catholick* and *Apostolick Church*, but in due form of construction the *true Catholick and Apostolick Church of England*, as several particular *Churches*, viz. *Rome, Carthage, &c.* have been honoured with the

the Title of the Catholick Church of those respective Nations, (k) For as the Roman Church was called the

Catholick Church of Rome, Leo Ep. 12. So that of Antioch, the Catholick Church of Antioch, Conc. Constant. 5. Art. 1. That of Carthage, the Catholick Church of Carthage, Aug. Epist. Eccles. Catol. Carthag. So Polycarp was the Bishop of the Catholick Church of Smyrna, Euseb. lib. 4. bish. c. 14. And that famous Epistle to the Smyrnians was directed to all the Holy and Catholick Churches, id. ib. in Princ. Greg. Naz. The Bishop of the Catholick Church of Constantinople in his last Will and Testament, witnessed by four Bishops of their several Catholick Churches, as of Iconium, &c.

3. His doubts and uncertainties have a rare virtue (perhaps they may work strongly on weak minds) they can demonstrate. This is the noble demonstrating faculty of Romish Traditors, they can raise doubts and uncertainties where there are none, and by their Magick demonstrate, first, that the Protestant Church is not the Universal, and then it is no Church; first, absurdly without Proof suppose the Nullity of its Ordinations, and thence conclude the Nullity of its Christianity. The best is, this is but one Doctors opinion, if more there be, yet all his Colleagues are not so Magisterial in their nullifying Sentence. The Bishop of Chalcedon is more solid and Prudent. Persons (l) (faith he) (l) As Bishop living in the communion of the Protestant Church, if they en-Brambal deavour to learn the truth, (which if they do not, they are neither good Protestants nor good Christians) and are not able Survey, to attain unto it, but hold it implicitly in the preparation of p. 33. cites, Re-

their minds, and are ready to receive it, when God shall be pleased to reveal it, they neither want Faith, nor Church, nor Salvation; which elsewhere he confirms by this reason, A Church may be Heretical, and Schismatrical really, yet morally a true Church, because She is (m) invincibly ignorant of her Heresy and Schism.

Pope Innocent was so much offended at the irregularities of Chalcedon, the Spanish Ordinations in his time, that at first he inclined Survey, c. 2. to null them; but upon better thoughts he forbore declaring Sect. 4. that, for the number of those who were faulty therein, he would not question nor doubt of any of them any ways passed, but rather leave them to Gods judgment. Epist. ad Conc. Tolk. Car. sum. Conc. p. 270.

4. But (faith he) a solid doubt, &c. This is not Universally true, for a Church which hath a doubtful Clergy by irregularities of Ordination, if She contend for that Faith which was once delivered to the Saints, and cannot avoid those irregularities through not a pretended, or contracted, but a real necessity

Origo Protestantium: Or,

sity, is a true part (such an Irregularity not absolutely and totally Un-Churching her), of the *true* Catolick Church: *True*, but not *Complete*; not *Complete*, because it wants that which is required to the *Integrity* and *Perfection* of a *Church*; yet *True*, because it hath all things essential to a *Church*. For this reason the most eminent *Protestants*, who still maintained the *Divine Right of Bishops*, yet did they clear those *Transmarine Churches* which have not *Bishops* from sinning against *Divine Right*, because their want was not through their own default, but the Iniquity of the *Times* and *Places* they lived in; which charitable construction should seem very reasonable to the *Romanists*, for that the *Court of Rome* gave the first occasion of all the contests about *Episcopacy*, by investing *Priests* with *Episcopal Jurisdiction* and *Power* by their *Commissions* and *Delegations*: and without doubt *Necessity* is as strong Dispensation for these *Pastors* to execute the *Ministerial Office*, as the *Pope's* *Mercenary Bulls* granted upon unworthy avaritious ends can be for their *Priests* to exercise *Episcopal Authority*. Those *Churches* therefore under this want are *True*, though lame and maimed *Members* of the *Catolick Church*: Just as *Canus* (n) determines of the *Romish Church* in a vacancy; *It is then left* *Lame* (saith he) *and diminished*, *without Christ's Vicar*, that one *Pastor* of the *Church*, the *Pope*; *yet the Spirit of Truth* *should abide in it*: and *without doubt* the *Spirit of Truth* *will as certainly abide in those Churches* which want *Bishops*, as in their *Church* wanting a *Pope*, at least, they should think so, because in their account the *Pope* is as necessary, if not more, to the *being of a Church* than *Bishops* are. To clear this more distinctly, some things are required to the *Essence* (o) of a *Church*, as the *Doctrine* of *saying Faith* in the *Profession* and *Practice* thereof; some only to the *Perfection* and *Integrity* of a *Church*, as the *having Regular Pastors* by a due *Form of Ordination*: both these are *necessary*, though not equally and in the same *Degree*; the former *absolutely* and *indispensably*, the latter *de congruo & posibili*: *viz.* it concerns the *Church*, if possibly it can be obtained, to have *lawfully Ordained Pastors*, and every *wilful Omission*, much more *Rejection*, of the *Catolick* *settled Order* in this kind is *Sacrilegious* and *Schismatical*; yet those *Pastors* who highly esteem *Episcopal Ordination*, and much affect it, but cannot obtain it through the *Recusancy* of *Bishops* in present *Place* and *Power* (who will not *Ordain* them without *sinful compliance* and *submission* to *gross Errors* and *Corruptions* evidently

(n) *Loc. l. 4.*
c. ult. ad 10.

(o) This is
Stapleton's
distinction.

dently contrary to the Law of Christ) if they hold and divide the Word of Truth rightly may be accounted true Pastors, though not in a real Million, yet by a moral designation, as being deputed and separated to that Divine Office; because in this case, the Necessity is invincible, which makes that allowable, which otherwise would be unlawful, as Dr. Cracke, contr. Spaler, c. 4. observes from the Gloss, and illustrateth from Scipio's Example, who when the Questioners denied him a supply of Monies out of the Publick Treasury, because it was against Law, presently replied, Necessity bath no Law. The Romanists confess the desire of Baptism is sufficient to excuse the want thereof, and they have it in effect who have it in desire; in all reason, the want of an undoubted Sacrament is more dangerous, than the want of a Sacramental can be, especially where there is a Desire to have the Impediment removed. The Jews were prohibited to build private Altars, yet in case of Necessity, when they were not permitted to go to Hierusalem, the learned Jews determined the Prohibition ceased as to its present effect; and every one knows a Negative Prescript is not so dispensable as an Affirmative.

It is the opinion of Cornelius a Lapide in Numb. 20. 26. that Eleazar was made High-Priest, prater legem & morem, otherwise than by standing Law and Custom he ought; First, because his Father was then living; next, in that the right only of putting on his Fathers Garment was used, without any Solemn-Uncion or Consecration to the Priesthood.

5. He subjoyns a doubtful Clergy makes a Doubtful Church. This is a Doubtful Proposition: the most he can make of it is, that a Doubtful Clergy makes a Doubtful Church only in Part, not in the Whole; for even Schismatics in those things wherein they have made no separation from the Church (otherwise the Romanists would be in a sad condition) do so far still remain uncorrupted to the Church; so that if that Doubtful Clergy keep the wholesome words of sound Doctrine, (if N. N. doubt of this, he may remember, there is a Clergy of a beyond-Sea Church which hath no Bishops, hath made this good against the choicest Champions of the Roman See) so far they are Catholics.

6. He is very positive, a doubtful Church is no Church. It is true, he who harboureth a doubt (which he will conclude Prudent, because the issue of his own Imagination, or the suggestion of some over-admired Teacher) of that Church whereof

Origo Protestantium: Or,

he is a Member, that *Church* to him is *no Church*; but where such a doubt is entertained, the Case is only *disputable*, and questioning doth not disprove or destroy certainty and truth. But such *doubtful* Propositions as *N. N.* hath here conjured up, will without doubt damnify his good old *Cause*, because thereby his *Church* will be concluded a *no Church*, by the demonstrating Power of those many doubts and uncertainties, which her chief Members have conceived and uttered against her instances of most important concern. For,

Part 2. I. It is a rule with them, that a doubtful Pope, (p) *Cresper.* is no (p) Pope, and that there cannot be two Popes at one and in verb. *Pa.* the same time, *etiam ex urgentissima causa* (as *Jac. Castellon.* cites *pa.* *Caran.* out of *Navar.*—verb. *Papa* p. 485.) no not upon the most weighty Consideration, because there is but one *Monarch*, and one *Monarchy* only for *Spiritual* concerns by the appointment of *Christ*: hence they generally conclude, that all those who are not united to that one determinate *Head* are in the state of damnable *Schism*, and those who are united to him, are united to the *true Catholick Church*. viz. The *Church* is a Society of men united in the Profession of the same *Faith*, and participating of the *Sacraments* under the Government of lawful *Pastors*, chiefly of one *Vicar of Christ* upon Earth, the *Roman Pope*. This then is obvious at the first view from these Premises, that an *undoubted Pope* is as fully, and by the word *chiefly* in the definition, more necessary to the being and Constitution of the *Church* than an *undoubted Clergy*; and a doubtful *Pope* is as destructive to the *Church*, as a doubtful *Clergy*; from whence it necessarily follows, that if a doubtful *Clergy* makes a doubtful *Church*, a doubtful *Pope* must do so too: and then if this be proved, (there hath been a doubtful *Pope*, and no one *undoubted Pope*, by *N. N.*'s demonstration,) it is impossible the *Roman* can be the *true Catholick and Apostolick Church*; but this is easily made evident from the many *doubts* and *uncertainties* which of the several pretending *Popes* hath been the *one undoubted Pope*.

In the year 1378, upon the death of *Gregory* the eleventh, a grievous (q) *Schism* began which continued more or less till *Ann.* p. 823. The 1414. the *Italians* created *Urban* the sixth *Pope*, who (r) resided at *Rome*; The *French* elected *Clement* the seventh, who (s) betook *shop of Perda*, *Urban's Secretary* wrote the History of this *Schism*, so did *Bonini Segino* in the *Florentine History*, &c. Friar *John de Pineda*, l. 22, c. 37. Sect. 3, 4. (r) *England*, *Almain*, and *Italy* favoured him. (s) *France*, *Castile*, *Arragon*, and *Catalonia* owned him. himself.

himself to Avignon. The Abbot of St. Pedeſt endeavoured to prove Urban was the true undoubted Pope: Job. de Bigniaco, and the Council of Paris defended Clement's title, Urban during this Schism had three Successors, Bon. the ninth, Innocent the seventh, and Gregory the twelfth: Clement had but one, Ben. the thirteenth, in Ann. 1409 a Council of Cardinals met at Pisa, who thought fit for the peace of the Church to depose the two surviving Popes and set up another; but for all the Cardinals could do to repair the breach, it proved wider, the two contending Popes, Gregory the twelfth, and Ben. the thirteenth being unwilling to be so dishonourably ejected, kept their ground, till at last in Ann. 1414, the three Popes, the Italian, French, and Pisan, were Deposed by the Council of Conſtance, and Martin the fifth was Created. All this while even in the judgment of observing learned Ramanists none could know which of the broken Heads was the true Head of the Church, and lawful (t) Successor to St. Peter. Azor (v) faith, It was doubtful and uncertain which of the claiming Popes had the right title; Caran. faith, *ut supra*, It was not known who was the true Pope; and Bellarm. (w) adds, It was not easy to be determined; and the famous Chancellor of Paris, John (x) Gerson goes higher, The Church it ſelf (faith he) was then ſo full of doubts in that every this caſe, that She could not know on what ſide, or party the Roman See was, unless God himſelf had been pleased to reveal it to her. It then being proved, that a doubtful Pope makes a doubtful Church, and that there hath been a doubtful Pope in 480. the Romiſh Church, the conclusion is irrefragable, the Roman (v) Inſtit. Church hath been for a long ſpace of time a Doubtful Church. Moral. part. and by N. N's Logick and Peremptory Position, the Church of 2. lib. 25. Rome was then a no Church. c. 14.

Pont. c. 14. So doth Emil. de Geſt. Franc. lib. 9. Aut. Sum. Hift. part. 3. tit. 22. c. 2
(x) Lib. de ſignis ruine Eccl. Sign. of which the ſame is to be found in Otto Fris. Hift. l. 6. Baron. Tom. II. Ann. 1044. n. 2.

2. There are many Doubts and uncertainties harboured in the Romiſh Church concerning the Church it ſelf; as whether their *Virtual Church* (the Pope) be that Church they would commend to us, for it's well-grounded Credibility and Infallibility; or their Representative (a General Council), or the Eſſential (the diſſused body of the Faithful all the world over), or a body compounded of ſome of these or any others. Some will be contented that the Pope and his Conclave ſhould be that

Origo Protestantium: Or,

Infallible thing; others will have him to sit in the Assembly of the *Bishops* of his *Province*; others will go no less than he must *Head a General Council* to pronounce an *Infallible Sentence*. If it be put to the *Vote*, and most Voices must carry it, the *Pope* runs loose away with it; he hath the Patronage of the best and most *Ecclesiastical Dignities and Preferments*. But be it so for once, upon this a fresh *Fry of Doubts* and *uncertainties* appears in this very foundation of their *Faith and Unity*, whether this *Man* be *Pope* or no? Whether *Gregory* the twelfth, or *Ben.* the thirteenth, or *Alexander* the fifth, or *Martin* the fifth. Let *Martin* be the *Man*, presently a new *Covy of Doubts* spring up, whether he be an *Infallible Judg*? and if so, whether as a *Doctor* or the *Pope*? If as *Pope*, whether when he gives *Laws de Concilio Fratrum*, by the advice of his *Collegy of Cardinals*, passing his *Decrees* upon the *Gates of St. Peter at Rome*, and in *Campo de Flori*, or when he speaks *E Cathedra*, which is (as it is commonly interpreted) when he *Proclaims* his *Decrees*, however he be assisted, for a general reception with an intention to *Teach and Govern the whole Church*, though this be very uncertain? Let this also be presumed, another *Set of Doubts* is started, wherein is he *Infallible*? Whether in matters of *Right*, and *Fact*, or of *Faith*? The *Jesuits* of late will have him *Universally Infallible* upon all these accounts, as they determined at *Clermont*, *Ann. 1661*. but suppose with the soberer sort his *Infallibility* extends only to Definitions of *Faith*, yet another *Doubt* remains unsatisfied, Whether this his restrained *Faith* be conditional, or absolute? some conceive an absolute *Infallibility* is too high an intrenching upon *God's Prerogative*; but others of them will not have him tied to *Conditions*, viz. To observe the *Order of the Primitive Church*, and use such *holy and needful means* as *God by his Son Jesus Christ hath appointed for the finding out the Truth*: *(y) De Pont.* For *(y)* (say they) if *Conditions* be required to *Perfect and Legitimate* the *Popes Definitions* besides his own *Act of decreeing them*, the *Faithful* (which is very remarkable and apposite) would be *Doubtful* whether he had observed them or no, and so their *Faith* would be wavering, and so it must needs be if *Doubts* do thefeat.

3. It is the *Doctrine* of their new-founded *Church*, that the *intention* of the *Bishop* or *Priest* *Officiating* is so necessary to any *Sacrament*, that without it none of them is perfected, but to receive the *Sacraments* from such of whom we can have no.

no assurance, that their intentions be serious and sincere, (and there be many evident reasons and motives to persuade us the *Priests* are oft *Formal* in their Ministeries, and *False* in their intentions) is certainly to expose the reverence (in *N. N.*'s Language) of the *Sacraments*, and remedy of our Souls to a manifest hazard. For we are informed by their own Historians, that in some Centuries the *Clergy* were so ignorant and wicked, that many of them knew not what to do; others cared not what they did. In what a perplexed condition would a prudent man be cast, who being married by a *Popish Priest*, soon after detected to be a Villain, should consider with himself, very likely this wicked man had no *Intention* to marry him, or an *Intention* not to marry him. It is a wonder those *Trent-Assemblers* should be so rash, and yet so Magisterial in their Definition, when they would not determine what *Intention* was necessary, because they could not agree about the efficacy of the *Sacraments*, it being impossible, there should be the same *Intention* of two who differ in their judgments concerning it. The common *Salvo* was, that the *Intention* to do as the *Church* doth was sufficient, but this satisfied not the scruple, because men differed in opinion what the *Church* is, and their opinions herein being different, their *Intentions* in administering the *Sacraments* would also prove different. To evade this, it was pretended, all the *Priests* had the same design; but as it is impossible for any to know the things (that is the purposes) of *Man*, save the *Spirit of Man*, which is in him, 1 Cor. 2. 11, so it is unconceivable how they should have the same end and aim, who have different Judgments, Humours, Passions, and Interests. At last they were driven to this shift, perhaps, there may be some such wretched *Priest*; yet this case is rare. To this the *Bishop* of *Minvri* replied, would God (as said he) that the case was rare, and that in this corrupt age we had not cause to doubt there were many; but suppose there are but a few, or one only; let a Knave *Priest* Baptize, who hath not an *Intention* to administer the true *Baptism* to a *Child*, who being after a grown *Man* is created a *Bishop* of a great *City*, so that he hath Ordained a great part of the *Priests* in his *Diocese*, it must be said, that he being not *Baptized*, is not *Ordained*, nor they *Ordained* who are promoted by him. Behold Millions of Nullities of *Sacraments* by the malice of one (*z*) *Priest* ^(x) Histor. Council of ^(y) Trent, fol.

4. To give full measures of Doubts and uncertainties in the 241. most

(a) Appendix of Schism, p. 445. Report Dr. Ham, di-
satcher. Preface p. 14.

(b) Azor. l. 10. c. 9. or part 2. l. 2. c. 14.

(c) Tom. 3. dist. 75. art. 1, 2.

most mysterious act of their Religion; Dr. Holden (a) averreth, All Roman Catholicks do believe and reverence the Sacrifice of the Mass as the most substantial Act of their Religion; but if it be demanded wherein the substance of this Sacrifice doth consist, no substantial Resolution can be expected from them: their Doubts and uncertainties about the Nature and Essence thereof are so cross and various, There are divers opinions concerning it, (faith (b) Azor.) There are six Acts of which it is doubted, in which one, or more of them the Essence of the Sacrifice consisteth, faith (c) Suarez. Some place it in the one Act of Consecration, but the doubters dispute against it; for, say they, Consecration belongeth rather to the nature of a Sacrament than a Sacrifice, and every external Sacrifice (such as the Mass is) must be sensible, but the Consecration made by the words of Consecration is not sensible, for the real change is not; and again, if the Act of Consecration, then the outward Elements only are the Host and matter offered, but we may not say the Species are the Host: others set it in the Oblation, but the dissenting Brethren oppose this, because Christ used no Sacrificial Act at his Last Supper, and if Christ did not, the Priest ought not, though some of them grant it belongs to the integrity of the Sacrifice. But how the Trent-Divines were divided in their judgment herein, may be read, Hist. Connc. of Trent, fol. 544, &c. Some of them again conceive Consecration, Consumption, or Assumption to be the Essence: this others contradict, because then (say they) the Body and Blood of Christ must be destroyed, for that which is Offered in Sacrifice is to be destroyed, but Assumption can be no part thereof, because the Act of Receiving is not, for although Christ be not received after the Consecration, yet is he truly said to be Sacrificed, and Doctors doubt whether Christ did receive in his Last Supper, and the Priest receiving doth nothing in Christ's person but his own: others stood for Fraction, but this the doubters easily disprove, for it is (say they) an Act purely Sacramental, not at all Sacrificial, and Fraction being before Consecration, the Substance of the Bread and Wine remaineth.

When N. N. hath solved all these Doubts, and satisfied all these Doubters, he may be more confident of the demonstrative Power of Doubts and uncertainties; in the mean time, he may apply them to his own Church in his own words, *Mutatis mutandis.*

Therefore the Romanists before they can prudently believe them-

themselves to have true Faith, or be the *Catholick Church*, must clear all *Doubts* and *uncertainties* (not objected by *Protestants*, but started and pursued by their *own Divines*) concerning their *Church*, their *Head* of the *Church*, their *Ordinations*, and the most *Substantial* Act of their Religion, the *Mass*, for though any Person should not, &c.

7. N. N. goes one step forward; the step to *Christian and Catholick belief* is, &c.

This hath nothing of usefulness to his *Conclusion*, unless he prove, that a *Clergy* not regularly ordained cannot believe all the *Articles* of the *Christian Faith*, &c. that the *Protestant Church* hath a *doubtful Clergy*, in which his attempts have hitherto been unsuccessful and unlucky to him and his *Church*. If his meaning be, the well-grounded Credibility of his *Church* is the foundation of *Christian belief*, this is to beg the Question, and is false; for *Christian Faith* is not an assent and adherence to the Objects thereof, upon the bare Testimony of the *Church*, but on that of *God*: neither is its warranty derived from the *Church's Proposition*, but *Divine Revelation*. *True Faith* is founded on the writings of *Moses* and the *Prophets*, of *Christ* and his *Apostles*, *Eph. 2. 20.* which moved *Durand* thus to define it, *It is an habit whereby we assent to the Doctrines of the Scripture for the Authority of God revealing them.*

But if he intend only, that the *Church's Proposition* is to her members the first motive and preparative of *Faith*, it will not be gainsaid: but then he must remember, that a prudent *Christian* will not take the *Church* for well-groundedly credible, till he find by the Rule of *Faith*, She deserves to be so esteemed; for it is impossible the *Church* can appear so to him till he know the *Faith* it propoeth, which he cannot do but by applying it to the *Rule*; for every intellectual and moral *habit* must be sufficiently known before the *Acts* resulting from them can be predicated of any *subject* capable to exercise them. As I must know what *Prudence* is, before I can truly affirm of any man that he is *Prudent*.

8. That which N. N. mainly drives at is, to seduce the members of the *Church of England* from her Communion, and sollicite them to Apostate to *Rome*. To effect this, he took (as he conceived) a seasonable opportunity to perplex the minds of men with his *Doubts* and *uncertainties*, by reason of our late sad divisions. Then the *Romanists* bent all their forces to *persuade*

persuade easy seduceable tempers, *This Church was either a dead, or (d) no Church.*
 (d) *Bishop of Chalcedon* *was* *dead*, *or (d) no Church.*
Survey, c. 2. Sect. 9. Dr. Holden's Anal. of Faith, saying the present State of the Protestant Church, consisting of Protestant Bishops, &c. and their Protestant Flock, not being likely to continue long.

If this design prevailed with some crasy minds, they were as imprudent as the Romish Solicitors were impudent. For the Romish Church has suffered as Tragical and durable divisions, as *This* then did; for besides that long *Schism* formerly related, in *Alexander* the third's time a *Schism* lasted till *vere versa, &c.* as *Car.* speaks, p. 794. *That Church was at her last Gasp*: and in this very juncture of time, their contests were so high, that their great *Head of Unity* was put to all his *Pope-craft* to smother them; the Disputes betwixt the *Jansenists* and *Molinists* were then so hot, that both Parties pressed a decision, and by consent referred the matter to the *Pope*, who because he did not understand the points in debate, would fain have declined it, pretending that his Predecessor *Clement* the eighth, after he had appointed Congregations to discuss the *Articles*, waved it, and commanded silence to both Parties (which pleased neither) and that he was an Old Man and had not studied *Divinity*: but both sides still moving for a hearing, because each aspersed the other with the guilt of *Heresy*, at last, being overcome with importunity he condescended. But hear how the *Infallible* *Judg* determined the contest; at one Congregation he rebuked the *Molinists* for corrupting (e) *St. An-gustin*, at another for urging the Authority of the *Schoolmen*, and not producing the *Evidences of Scripture, Councils, (f) and Fathers*. In all probability the *Jansenists* had the better of the day; but it proved otherwise, the *Pope* passed his Sentence in favour (g) of the *Molinists*. All that can be said in excuse of this rash resolution, was the most *Christian King* commanded the dull *Canonist* to dispatch, vwhich so startled him, that he durst trifile no longer; but the main reason vwas, he was at that time so busily bent upon his *Papal* and *Donna's* concerns, that he was not at leisure to attend the serious discussion of that too hard Controversy for his soft Head. For then he and his Propagators were consulting how to manage *Campanella's* Project, in fomenting our intestine broils to reduce this *Kingdom* into a *State*. This is certain, his *Nuncio* *Job, (h) Bapt. Renuncino*, after his arrial in *Ireland* endeavoured

(e) 2 Congregation, July 8.
 (f) 10 Congregation.

(g) *Ann. 1653*, whom before he had branded and paragonitimized with Insincerity.
 (h) *Elench. mot. nuper in Ang.* par. 2. p. 7. & inde.

the

the destruction of all that stood for the King and the English interest, animating the Rebels to the most villainous outrages; and because the *Noble* persons of the Roman Communion would not be persuaded by him to join with the Rebels, he Excommunicated them. This was not all, the Pope by the instigation of the *Barbarini* had another design on foot, as *Abbot Gualdi p. 143.* relates, *endeavouring to expel his Catholic King* out of his Dominions in *Naples*, upon *Ala's Anello's Rebellion*, to add it to the *Triple Crown*. All is Fish that comes to St. Peter's Successors Net; if the Kings be *Guelphs*, their Kingdoms are *Gibelins*; if they be *Catholics*, their Crowns are *Hereticks*. It is the Popes business to determin emergent Controversies, but upon forced *put*, his main work is *to rule over Nations, to rout out, &c. Jer. 1. 10.* as his *Parasites* have prophane that Text. But as the *Pope* and his Propagators failed in his Enterprises, so *N. N.* and his Comrades were deceived in their design. For though some were gulled with these *Holy Frauds*, yet in that levity of disposition and easiness of change, they did not act according to the common received measures of *Prudence*: which is, *to stay where we are, till we know where to be better*. For *this Church* at the worst was much better than that they revolted to; this was a *Distressed Church*, that a *Depraved*; this had *Scars in the Face*, that *Ulcers in the Heart*; this *Wounded in the Skin*, that *Rotten in the Vitals*; this in it's *Constitution Orthodox* and *Sound*, that *Heretical* and *Corrupt*. For to state the case between the *Church of England*, and that of *Rome* impartially, the *Quare* will be, Whether for some defects in *Rituals* (be they really such or only pretended) it be more prudent to desert a *Church* free from *Schism, Heresy, and Idolatry*, at least less subject to a suspicion of any of these, or to *lapse* to a *Church* most deeply *Guilty*, or most justly presumed to be so in all these *Carnalities* and *Corruptions*. If *Prudence* must resolve the *Quare*, the issue and verdict will be, *It is easier to remain in the Church of England than to Profess to Rome*; for no *Prudent* man will precipitate himself into more, more apparent, and more real danger for fear of a less, less evident and more remote danger. This only remains to be proved, that the *Church of Rome* is *Guilty*, or justly presumed to be so, of dangerous *Innovations* and *Corruptions*, which will be evidenced by these two *Conclusions* *constringently asserted*.

Origo Protestantium: Or,

1. The *Church of Rome* as it is now ordered, and hath been since the times of *Julius* the second, and *Leo* the tenth, at least by the *Pope* and his Propagators in the *Court* thereof, hath chopped and changed the *Apostolical Rule of Faith*, by Composing a new *Creed*, or which is as bad, hath clogged and charged the *Catholick Creeds*, with new-patched *Additionals*, which She hath defined to be *Essentials of Faith* necessary to be believed by all *Christians* in order to their Salvation.

2. This *Church* so managed hath depraved and subverted the *Catholick* and *Apostolick Government* and *Discipline*, by setting up her *Bishop* as the *Universal Monarch* and *Pastor* of the *Church*, claiming and challenging to him an unlimited *Supremacy* over the whole *Body of Christ*, and exercising this *Power* by *Excommunicating* full three parts of the *Catholick Church*, for not submitting thereto.

CHAP.

C H A P. V.

S E C T. I.

I. **T**HE first Conclusion is fully evident from the famous Council (a) at Ephesus, for the maintenance wherof^(a) C. 7. the Popes are sworn, and therefore cannot without the guilt of Perjury reject its Sentence. This Decreed, *That it should not be lawful for any man to Publish or Compose another Faith, (or Creed,) than that which was defined by the Nicene Council, and that whosoever shall dare to Compose, or offer any such difference as thing to any Persons willingly to be Converted from Judaism, or Heresy, if they be Bishops and Clerks (as the Popes be) should be Deposited, if Lay-men, should be Anathematized.* When this Authority was urged by the Greeks to the Latines in the Council of Florence; they only Answered, *That this Canon did not forbid another explication agreeable to the truth contained in that Creed;* but did indeed forbid all Difference as well as contrariety. Now it is clear, those twelve new Doctrines of Faith defined by the Pope Pius the fourth, and set at the foot of the Old Creed, if they be not contrary to them, as most of them really are, (which might be proved by an Induction) yet are they different from them; for they are neither implicitly and virtually contained in them, nor can by any direct or immediate consequence be deduced from them, and therefore have no respect or relation to them, nor connexion with them; neither are they applied to the Old Creed as Explications thereof, but were designed as so many supernumerary Articles of Faith, (the Catholick Church having only twelve Articles, the Roman Church twenty four, as some of their own sticklers confess) which except a man believe faithfully he cannot be saved. For they are dictated and proposed as so many distinct material objects of Faith, to be believed in the same degree of necessity with the other to which they are superadded, and therefore in the judgment of this Council, and of the Latines themselves in their sub-

terfuge, the composition thereof is a dangerous Innovation and corruption in the *Rule of Faith*, and the severe imposition of it is a Schismatical Presumption, and a tyrannical *Anicchristian* Usurpation.

2. The second Conclusion is firmly deduced from another Canon (b) C.8. C.4. of the same Council, (b) which runs thus: *Let the same course be observed in other Diocesses and in all Provinces every-where, that none of the Holy Bishops seiz upon another Province, which was not of old, and from the beginning under his Power.* This indeed particularly respected the exemption of the Cypriots from the encroachments of the *Patriarch of Antioch*; yet for-as-much as the Decree passed in general words without any reservation to the *Bishop of Rome*, he is thereby concluded, as well as any other to be an ambitious *Usurper*, if he claim or exercise any *jurisdiction* over the *Churches* which from the beginning were not under his *Power*. Some of N.N.'s quick-sighted Gentlemen have apprehended the Decree to be so highly prejudicial to their pretensions and affections, who therefore have endeavoured by *Defermation* to juggle it out of the *Act* of this Council, though if this unworthy Antifice had succeeded, yet these Shufflers had gained nothing by it, for the *Nicene Council*, much earlier than this, had confined the *Bishop of Rome* to his *Bounds*, giving the like Ecclesiastical *Jurisdiction* to the *Patriarchs of Alexandria* and *Antioch* within their respective *Diocesses*, which the *Bishop of Rome* had within his. The importance of which Order is, That as certain *Churches* were configned to the *Bishop of Rome*, so were certain to the *Bishops of Alexandria* and *Antioch*, and as those of his *Diocesis* were not subject to them, so neither those of their *Diocesses* were subject to him, upon this account, that it was not lawful ~~trans~~ *trans* the *Archpastor* *ordinari*.

(c) *Nilus de for any one to Invade* (c) *another's Jurisdiction.* The *Bishop of primatus* *Papa*, and *Sobr. p. 91* taketh this to be the *Sense* of the second *General Council* in *Constantinople*, the words of the *Canon* confirm *Nilus*, his interpretation, the *Customs*, and the *ancient Customs*. As the *Bishop of Rome* had *Power* over all his *Bishops*, so the *Bishop of Alexandria* was to have over his, *ex more*, according to *Custom*, which *Custom* too was like; which makes it appear the *Roman Bishop* was limited to his *Diocese*, for there is no parity between an *Universal Monarch* and a *Patriarchal Bishop*; and as it is absurd to say, *Alexandria must have bounds as Rome hath*, if *Rome* then had none, so it is good *Sense* to say, *Let Alexandria be limited to her assignment and partition*, for *Rome* is: the *Sense* then is, *Let the Jurisdiction of the Roman Bishop be a Copy, Pattern, or Form for the Bishop of Alexandria*, as *Pope Nicholas Epist. 8. ad. Mobs. p. 600* expresseth it; The *Nicene Canon* took from *Rome* an *Example* particularly, what to give to *Alexandria*; therefore if the *Bishop of Rome* his *Jurisdiction* was over all the *World*, it could not be a *Form*, or *Reason* for the limitation and distinction of *Alexandria* into *Canons*; so the *African Fathers* understood it, *Ep. Afric. Conc. ad. Catech. c. 105.*

Alexandrinus was to have under his charge Egypt, Lybia, &c. the Bishop of Rome had the oversight of the Churches of his Neighbourhood, the (d) Suburbicarian Regions, beyond which his Jurisdiction did not extend, and which made up his Diocese, ^{1. i. c. 6.} viz. three Islands *Corsica*, *Sicilia*, and *Sardinia*, and seven Provinces on the Continent, *Campania*, *Italia*, *Vicenam*, *suburbicas*, ^{p. 6. c. 4.} *Apulia* with *Calabria*, *Britannia*, *Sannium*, and *Valeria*; one of the seven ^{Hinana.} *Accidental Dioceses*, ^{C. R. was} as they were anciently called, or chief Jurisdictions which were appointed to the *Western Church*, and for those ^{Berr.} *Diatrib. I.* other seven (or, as some number them, six) assigned to the ^{c. 1. & 3.} *Eastern Church*; they were never subject to his Jurisdiction. *Pope* and *Britain* ^{was another. id.} *Agricola* about ^{(f) Ann. 680.} confesseth his Authority did not reach the *East*, but before that time when *St. Ignatius* lived, ^{ib. p. 198.} the *Church of Rome* was only the *Church* of the chief *City* of (e) *Mr. Bre* the Regions (g) of the *Romans*, and before him in *St. Cle*- ^{rewodthinks} *mens time*, it was but the *Provincial Church* of God at *Rome*, ^{there were} as the *Church* of God was but the *Provincial Church* (h) of God ^{but thirteen} *Dioceses* in *Corinth*; to both which that *Form of Prayer* observed in the the whole *Church*, and exemplified in the *Author* of the *Apostolical* (i) *Con*- ^{Empire, En} *stitutions*, is very agreeable: *viz.* *Let us pray for the Episcopacy* ^{quir. P.} *of the whole World, for our Bishop James of Jerusalem and his* ^{(j) 170.} *Diocese, for Clement of Rome and his Diocese, for Evodius of Antioch and his Diocese.* So just was that Censure of a fast ⁶ *Synod.* *Friend to the Cause*, once (k) a *Pope*, which he bluntly deli- ^{Act. 4. Conc.} *vered*; *viz.* before the *Nicene Council* ^{Tom. 5. p. 60.} *little respect* was had ^{F. 64. E.} *to the Roman See.* But what *Respect* She had then and like ^{& 65. B.} *time after*, was only *Arbitrary* at the *Courtesy* of the *Church*, ^{So Zonaras.} which sometime gave her a large Apartment, sometimes *Can*- ^{(g) Inscript} *toned* it. For a time the *Church* allotted the *Bishop of Rome* ^{Epist. ad} *the Government* of some *Western Churches*, which anciently, ^{Roman.} and from the beginning belonged not to his *Diocese*; as the (b) *Clement* *Macedonian*, (l) *Illyrian*, *Peloponesian*, and the *Church* of *Epirus*; ^{Title of his} yet the Great Council of (m) *Chalcedon* thought fit to remand this ^{Epist. ad} *Corinth.* *liberality*, and enstate them upon the *Bishop of Constantinople*, ^{(i) Lib. 8.} upon this ground, that then *Constantinople* was the *Imperial* ^{c. 10.} *City*: for thus the Order goes, *The Fathers orderly gave the* (k) *Aeneas* *Priviledg of Chiefcy and Headship to the See of Old Rome*, ^{Sylvius, Ep.} *because that Ally had the Empire*, and moved with like *Conside*- ^{288. the} *most* was ^{to preside} *over the West*, as *Zonar.* ^{(l) Zonar. note on the 6 Sardican Canon.} ^{(m) Conc. penult. 28. Act. 16.}

(n) *Evagr.* *b. 2. c. iii.* ration gave (n) the like Priviledges to the See of Constantinople, thinking it agreeable to reason, that the City of Constantinople being honoured with the *Empire* and *Senate*, as *Rome* had been, should enjoy the like Priviledges. These Priviledges were not only some *Honorary Titles* and *Dignities*, (as some *Romanists* fancy) but the like that *Rome* had, which in express words is said to be a Priviledg of the *Chiefly, or Headship*, which some learned *Romanists* have observed, and therefore render *metropolita*, (o) *Privilegia, Dignitates, & Authoritates, Priviledges, Dignities and Authorities*. It is true the Precedency of *Place* (which is meerly Honorary) was reserved to the *Bishop of Rome*, for which Respect and Honour there was great reason, because the *Church of Rome* was a *Metropolitical Church* of long standing, whereas the *Church of Constantinople* was not long before only a *Suffragan*. This *Canon* hath put the *Romanists* to all their Shifts, some pretending the whole last *Act* to be *Spurious* and *Clandestine*; but why then did the *Popes Legars* oppose it? a *Spurious Act* is of it self void, and a *Clandestine Act* could not prejudice their *Master* and his Interest; and why do they produce this *Scandalous* (as they judg) *Act* as a Proof for the *Popes* *Plenitude of Power* over that of a *General Council*? These men will play at small game rather than stick out, Counterfeit stuff must pass for the maintenance of the *Papal* *Prerogative*. Others of them are so bold as to tell the World, that after the *Canon* was passed, the *Patriarchs of Constantinople and Antioch* (for he of *Alexandria* was dead, and that *See* vacant) were ashamed to move it: this is a most disingenuons shameless falsity; for it is notoriously known, and most certain they (p) both subscribed it; others would make the World believe, this *Council* was not then *free*, and the *Canon* extorted by tumultuous importunity. This is another *scandalous Calumny*; for all the *Fabbers* did own it as their (q) *Act* and *Deed* both by *Subscriptions* and *Attestations*, before the *Judges* deputed by the *Emperour* to see that *Synodal* *Order* was regularly observed, for confirmation whereof they published a *Manifesto*. But they of all other Shufflers seem to have taken the *wisest* course, who very cautiously and industriously have left it out of their *Editions* of the *Councils*, which saved them the labour of beating their Brains to invent such handsom *Excuses, Cavils and Calumnies*, which yet were much more than needed; for this *Canon* was not *Operative* but *Declarative*, not *Introductory* but *Confirmative*, in Confirmation of what

(p) *Conc.*
Tom. 3.

p. 475. E:
(q) *Ibid. p.*
463.

fifty years before had passed at the first General Council of Constantinople, which resolved, *That the Bishop of Constantinople ought to have the Honour of Primacy next after the Bishop of Rome, for that Constantinople (r), is new-Rome.* And if both (r) Conc. these were suspected and failed, or not extant, yet there is Constant. I. another Canon of this Council of Chalcedon, which the Roman Censors have not as yet traduced, either as *Spurious* or *Clandestine*, or *Forced*, and is received in their Editions, which will quite foil and rout out *Monarchical Sovereignty*. It is this. (s) Si (s) Conc. vero, &c. If any have a Complaint against the Metropolitan of Chalced. c. 9. the Province, let him either repair to the Primate of the same Diocesis (or chief Jurisdiction) or to the Royal City of Constantinople, and let him be judged there. *Caran.* approved by *Bell.* in his *Annot.* will have the *Bishop of Rome* to be the *Exarch*; for ι^ηγαχ^ρ, is not a *Primate* but a *Prince*, and the *Roman High-Priest* is that *Prince*. This shift is resuled in the third Council (t) of *Carthage*, which determined; *The Bishop of the first (t) Conc. 26. See (* which the *Bishop of Rome* is acknowledged to be) shall ^uxxt. *Car.* not be called *Prince of the Bishops*. As for the word *Exarch* in the Ecclesiastical notion, it is sometimes applyed to an *Arch-Bishop*: thus in the *Greek Euchologue*, *Notice* being given to the *Patriarch*, that a *Church* was *building*, and near *finished*, he directed a *Letter* for its *Consecration*, *προς τὸν Ἐπίσκοπον δυνατὸν*, to the *Metropolitan* thereof, or in his *absence*, to some of the *Bishops* in that ι^ηγαχ^{λα}, *Province*; but ordinarily or more frequently it is attributed to the (v) *Primate*, as here, which is (v) Dr. confirmed by *Anacletus*, who in a *Decretal Epistle* received Ham. An. by the *Romanists*. (which therefore is of good Authority against them) thus informs us, *viz.* *In the head of the Province Pri- the dissent. mates are placed by Divine Ecclesiastical Laws, that to them thep. 177.. Bishops when it is needful may resort, and make their appeals:* this also is entered into, and recited in the *Body of the Canon-Law*, approved and published by *Gregory the thirteenth*: All which is perfectly consonant to the directions for Appeals given in the *Council of Chalcedon*. *Let Appeals be made from the Bishop to the Metropolitan, from him to the Primate or Exarch; and that Law of the Emperor Justinian, Let Patriarchs according to the Laws and Canons bear and make an end: But the Bishop of Rome cannot be this Exarch, for here are two Plenipotentiaries appointed in the same Commission, strengthned with equal Power, and Authorized to act jointly and severally in taking Cognisance of the Appeal, and to give* Sen-

Sentence upon it, and the *Pope* was neither of these *Plenipotentiaries* or *Commissioners*, but only in a referred case, when the *Bishop* complainant should appeal to him; which *Bishop* too must be one of his own *Dioceses*, and so had no *Power* conferred on him, but that which the rest of the *Patriarchs* enjoyed equally with him: for the respective *Bishops* of their *Diocesses* might if they pleased (w) Appeal to their own *Primates*, or the *Bishop* of *Constantinople*: (it was at their discretion to choose which of these they liked, to hear and determine their cause of Complaint) and were tied to make choice of one of these two, but not at all to Appeal to *Rome*; and the *Bishop* aggrieved, (though he were one of the *Roman Patriarch's Dioceses*) might *vvave him*, and seek remedy from the *Bishop* of *Constantinople*; and therefore the *Bishop* of *Rome* had but the same *Povver* vvhich the other *Patriarchs* enjoyed, and the *Patriarch* of *Constantinople* had the like in a more ample manner, than either he or any of the rest; for as all those of *Rome* might Appeal to their own *Patriarch*, so they might refuse, and those of other *Diocesses* were prohibited to go to *Rome*, and were bound either to their own *Dioceses*, or else to the *Patriarch* of *Constantinople*. But suppose the *Bishop* of *Rome* had been one of these two *Plenipotentiaries*, the other joyned in Commission with him, had a *Coordinate Power*, because they were empowered to act severally, and most certain it is that *Coordinacy* is inconsistent with *Supremacy*, and *Equality* incompatible with *Sovereignty*.

But the *Sultan Pontificians* gave one of *N. N.*'s easy *Answers* to these Premises, which their Wits will make use of, viz. *They are but wordish Testimonies which are easily despised, or disguised*. Their great *Achilles* hath told us in plain terms, *A ready Invention will quickly find an Interpretation to transform them*: but withal he is so civil as to shew a ready way how to deceive and baffle the Wits, vvhich is to produce *Matter of Fact*, and *Practice* of the *Church*, vvhich is not so easily evaded, nor so liable to misconstruction. If therefore the Usage concur vvhith the standing Law, the foregoing Conclusion is rightly deduced, and the *Romanists* concluded guilty of those Crimes articled against them; and vhat the *Practice* hath been vwill be easily known by the ensuing Instances. *Fortunatus, Felicissimus*, and others being troubled that St. *Cyprian* having Intelligence hereof, Writ (x) to *Cornelius*, and reproved him for assuming a *Power* to himself to judg of a Sentence passed in

In *Africa*; telling him it was a Law amongst them, (and it is fit and just) the Cause be there heard, where the crime was committed; which in plain English is, The Fact was done in *Africa* under his Jurisdiction, and what had an European to do to meddle with it? for it follows in that Epistle, *A certain portion of the Lords Flock is assigned to each Pastor, &c. and the Authority of the African Bishps is no whit inferior to that of the Bishps of Rome, Nisi paucis perditis & desperatis, unless some few desperate lewd Companions think so.* The same St. Cyprian dealt as sharply with Stephen, Bishop of *Rome*, another of his contemporaries; whom he charged with *Perfidiousness in undertaking (y) the Cause of Hereticks, and with (y) Cypr. Ep. Ambition and Tyranny, for that he made himself Bishop of Bishps, ad Pompei- and by Tyranny had driven his fellow-Bishps to a necessity (z) of Pam. 74. an. Ed. Carthage.* Baron. hath confessed, that that Clause in the *Council (z) Conc. of Carthage* beginning at *Neque enim, &c.* relates (a) particu- *inter opera Cypr.* larly to Stephen. But *Firmilianus* and (b) the *Eastern Bishps*, *Ep. 45. handled Stephen more roughly, calling him a Schismatick, and (a) Bar. An. one that had made himself an *Apostate* from the Communion of 588. n. 24. Ecclesiastical Union, and one who thought he might Excommu- (b) Ep. 45. nicate all, thereby indeed Excommunicating himself alone from Ed. Pam. all. St. *Aug.* (c) in the case of *Cecilianus* and *Donatus a nigris (c) Ep. 162. causis*, severely rebuked *Melchiades*, or *Melchiades Bish. p. of Rome*, *Conc. Miltva. c. 22. Codex Afric. c. 23.* for that he with his *Transmarine Collegue* took upon them to discuss and reverse that Judgment which had been determined by a *Council of Seventy Bishps in Africa. Anastasius* with the concurrence of his *Bishps of Rome* Decreed, that the *Donatists* who had been preferred to Charges and Dignities, though they should return to the Unity of the *Church*, should not be (d) About Ann. 401. continued, but the *African Fathers in Council* made a Counter- *Justel. in Cod. Conc. Afric. Ecc. Afric. c. 6. Ball. c. 6. Aug.* Decree, that the conforming and repenting *Donatists* should be received, and retain their Places and Dignities with a *non ob- stante*, *Nonwithstanding* what had been decreed in the (d) *Trans- Ep. 50. marine (Roman) Synod. Julius Bishop of Rome* pressed the re- *sition of Athanasius*, whereupon the *Eastern Bishps* met in (e) *Socr. l. 3. Council*, and signified to him, that it was a *Pragmatical pre- c. 7. to be sumption* in him to (e) *interpose in their affairs*: he ought not ordered by him, *Socr. to contradict them*, neither would they endure *κακίσθεντας l. 2. c. 11. ταπάντα to be ordered by him?* this was not the resolution only (f) *Socr. l. 3. of the *Eusebian and Semi-Arian Bishps* (who yet were Con- c. 12. Epiph. ber. 68. formists to the Orders of the *Church*) but (f) of the *Carbo- Athan. or. 1. licks* also acting in the *Council*, who though they favoured *Atha- coner Arr. natus***

Origo Protestantum: Or,

refuse and his Cause, yet thought fit to check the *Bishop of Rome's* insolency. *Iuvenalis Bishop of Jerusalem* moved the *Council of Chalcedon*, that his *Bishoprick* might be promoted into a *Patriarchate*, which motion the *Fathers* assembled did entertain, and referred the ordering of the matter to *himself*, and *Maximus*, the *Patriarch of Antioch*, who agreed that the *Patriarch of Antioch* should hold the two *Phenicia's* and *Arabia*, and the *Bishop of Jerusalem* the three *Palestines*, which Accord they represented to the *Council*, desiring them to confirm it, which they willingly (g) condescended to; and over and above procured the *Judges* to add the *Royal assent* for its full settlement. *Baronius* relates, the *Pope* resisted what was done thus in *Council*, and hindered the Execution thereof for a good while, which was till the *fifth Synod* assembled, where (h) the *Pope* gave his *Placer*, and then, and not till then was the *Ac-*
the consent *of the Popes Legats.* *cord* put in execution; but this is one of the great *Annalists* mistakes, for fifteen years before that *fifth Synod* under *Mennas* assembled, *Peter Patriarch of Jerusalem* did summon all the *Bishops of the three Palestines*, two whereof were the *Metropolitans of Cesarea* and *Scybopolis* to convene in *Council*, who accordingly without demur (i) obeyed his summons. The *Church* and *Bishops of Rome* for a long time disallowed and rejected the *second General Council*, yet the *Catholick Church* always owned it, and as occasion offered, acted by it. That which moved the then *Romanists* to this dissatisfaction and averseness, was, that that *Council* had settled the *See of Constantinople* into a *Patriarchate*, (which Honour they repined at) giving to the *Bishop* (l) *In all 28* thereof precedence to the *Patriarchs* (k) of *Alexandria* and *Antioch*, and granting to him Power and Authority over the *Churches in Asia minor*, (l) *Tirace*, and *Pontus*: and therefore soon after this *Council* determined, the (m) *Bishop of Rome* endeavoured to invalidate this Settlement, for, *Statim post*, &c. as soon as it was concluded, *Damasus* then *Bishop of Rome* indited a *Roman Synod*, in which a *Counter-Decree* was enacted, which (as (n) *Turrian relates*) is extant in the *Vatican*: and it is very probable, for *Pope Leo* seventy years after (o) by his *Legates* in the *Council of Chalcedon* opposed it, though to no purpose; for his resistance was not valued either by the *Council* or the *Judges*, who indeed contemned it. These two *Popes Chalc. Act.* then did withdraw it, but *Caran.* adds, *That the Church of Rome would not by any means receive it*, though (welfare a little touch of Ingenuity!) *for the peace of the Church* (which it seems *Ep. 53, 54.* *Car. p. 201.* highly esteemed it), *it was not contradicted*; which in effect im-

(g) *Conc.**Chalc. act. 7.**p. 105.**Evagr. 1.2.**c. 18.**Niceph. 1. 5.**c. 30.**with the**consent**of the Popes**Legats.**(h) *Baron.***Ann. 553.**n. 243, 246.**472.**(i) *Conc.***Tom. 2. p.**472.**(k) *Conc.***2. 3.**(l) *In all 28***thereof**precedency**to the**Patriarchs**(k)**of Alexandria**and Antioch**, and granting**to him**Power**and Authority**over the**Churches in Asia minor**, (l) *Tirace***, and *Pontus***: and therefore**soon after**this *Council***determined**, the (m) *Bishop of Rome***endeavoured**to invalidate**this Settlement**, for**Statim post**, &c.**as soon as it was concluded**, *Damasus***then *Bishop of Rome***indited**a *Roman Synod***, in which a *Counter-Decree***was enacted**, which (as (n) *Turrian relates*) is extant in the *Vatican***: and it is**very probable**, for *Pope Leo***seventy years after (o)**by his**Legates**in the *Council of Chalcedon***opposed it**, though to no**purpose**; for his resistance was not valued either by the *Council***or the *Judges***, who indeed contemned it**. These two *Popes****Chalc. Act.***then did withdraw it**, but *Caran.* adds**, *That the Church of***Rome would not by any means receive it**, though (welfare a little**touch of Ingenuity!)**for the peace of the Church**(which it seems**highly esteemed it)**, it was not contradicted**; which in effect im-**ports*

Protestancy before Popery.

21

ports thus much, *The Popes and Church of Rome were so cunning as to dissemble their spirit against this Council* (and that *Act especially,*) *but durst not shew their teeth for fear of the Emperour.* For the proof of this relation he refers to *Innocent the third,* and *St. Gregory the great,* whom he cites truly; for though in *one* Epistle he profeileth to (p) embrace that *Council* as one of the *four Evangelists,* and testifieth that the *Church* (p) *Lib. 2.* of (q) *Rome* then owned it, yet in *another Epistle* he (r) confesseth, that until his time, or age wherein he lived, that *Council* and the *Acts* and *Canons* thereof were not entertained by (q) *Ibid. Ep. 10.* (r) *Lib. 6.* *Ep. 31.* the *Roman Church,* so that for the space of two hundred years and upwards, (for that *Council* convened *Ann. 381.* and *Gregory* flourished *Ann. 600.*) it was opposed and rejected as far as in safe Policy it could be done by the *Church of Rome:* but notwithstanding this opposition, the *Catholick Church* still reputed it a lawful *General Council,* and all the *Acts* and *Canons* thereof to be obligatory, and occasionally practised according to them, which is next to be demonstrated. For by warranty of that *Canon* in this *Council,* which so perplexed the *Roman Church,* *Anatolius, Patriarch of Constantinople,* in the right of his *See,* did take place before, and above the *Patriarchs of Alexandria* (s) and *Antioch,* and so did *Eutychius* in the *fifth Synod,* *Ann. 553.* And when it was reported to the *Fathers of Chalcedon* that *Flavianus Patriarch of Constantinople* in the reprobated *Council of Ephesus* neglected himself, sitting below the *Patriarchs of Antioch and Jerusalem,* they were much offended, saying in great zeal, *Why did not Flavianus sit in his proper place?* (t) *Conc. Chal. Act. 1.* that was next to the *Bishop of Rome,* or his *Legates.* By authority of this *Canon,* which so troubled the *Popes Patience,* St. *Chrysostom* when he was *Bishop of Constantinople* (v) depo- (v) *Conc. Chalc. Act.* sed fifteen *Bishops* in *Asia the lesser,* and ordained and settled others in their *Sees* and *Dignities;* and in *Ann. 400,* the same St. *Chrysostom* celebrated a *Council at Ephesus,* to which he called all the *Asian Bishops,* who readily attended him. After this *Justinian the Emperour* commanded all the *Canons* of this *Council,* which the *Popes* would (if they durst) have publicly rejected, *Dicitur inseri & predicari, to be Recorded in the Ecclesiastical Books, Rolls, or Registeries, and publicly to be read in all Churches, in token of their (w) Universal Approbation.* But (w) *Novel. c. 1, 2.* albeit both *Law* and *Usage* (the best Interpreter of *Law*) concur for the proof of this Conclusion, yet the cry still goes, *O the Mother, O the Mother Church of Rome,* which is hotly pur-

pursued by the *Bigots* set on by the *Bonfires* of the Tribe. This hath made a great clutter and bustle in the world, which yet hath nothing in it but folly, and *disingenuity*, and *impudence*; for can any man in his right Wits, who is not tainted either in his *Intellectuals* or *Morals*, ever hearken to such a Perswasion so contrary to all Records Divine and Human? The *Scriptures* make *Jerusalem* the *Mother-Church*, *Gal. 4. 16*. But *Jerusalem* which is above (or the *New Jerusalem* as it is stiled, *Revel. 21. 2*. and the *Holy Jerusalem*, ver. 10, whose wall had twelve Foundations, and in them the names of the twelve Apostles of the Lamb) which is *Mother of us all*, *Christians*, *Believers* of the *Gospel*; where the *Church of Christ* was first planted by the *Apostles*, and *St. Peter* Preached his first *Sermon*, and begot many to the *Faith*, and from whence they all departed after to execute their *Apostolical Commission*. For this *Jerusalem* is not that which shall be, but that in which the *House of God* shall be built with a Glorious building, and *all Nations* shall turn, and fear the *Lord God truly*, and *bury their Idols*, so shall all *Nations* praise the *Lord*; and as old *Tobit* instructed his Son, *Tobit 14. 5, 6, 7*, as it is here allegorically expressed, for that *City* was a Type of the *Christian Church*, *Psal. 48. 2*. and *122. 3*. *Isa. 31. 5*. In the *Old Testament* it was foretold to be the *Mother-Church* of *Christianity*; *Out of Sion shall go forth the Law*, (of *Faith*, as it is universally Interpreted) and the *Word of the Lord* (the *Gospel*) from *Jerusalem*, *Isa. 2. 3*. *Mic. 4. 2*. And in the *New Testament* the Prophecy is accomplished and verified, where it is plainly declared, that *Repentance and Remission of Sins should be Preached in Christ's Name among all Nations*, beginning at *Jerusalem*, &c. *Luke 24. 47, 48, 49*. *Act. 1. 8*. and fully compleated, *Act. 2. per tot.* So for Human evidences the first *General Council* at *Constantinople* is clear, which expressly owneth *Jerusalem* for the *Mother of all Churches*, to which *Tert.* (x) may be added in his Book which *Pam. de Preser. The Church was first founded at Jerusalem, as the Seminary of the Churches all the World over*; and ex abundanti, eth, this is even in *St. Bernard's time*, when the *Church of Rome* had exceeded her limits, yet had she not the reputation of *Universitas Church sal Mother*, nor the *Honour of Lady Mother*, at least in his all the World over is disseminated, so *Hier. Interprets* that of *Isa. 2.* and this is the *Mother Church* from whence the *Faith* came to us, as the same *Tert. lib. 4. adver. Marc.* *Rome* is but one of the *Sister Churches* which yet are *Mothers* in their *Precincts*, *Ed. ib. de præc. c. 36.*

judg-

judgment ; for thus he writ to (1) *Pop: Engenius*, Above all (y Lib. 4. de
things consider, that the Holy Roman Church over which thou Confid. Tom.
art placed by God is a Mother of Churches ; (some, not all, ^{2. p. 141.} ^{tit. L. Edit.})
and so every *Apostolical Church* is as well as *Rome*, not a *Lady Venet.*
or *Mistress*, (of any) and thou thy self not a *Lord of Bishops*,
but one of them. It is true St. Cyprian saith, *Rome is the*
(or rather a) *principal Church, from whence the unity of Priest-*
hood first began ; but this signifies nothing, if *Polydore Virgil's*
Caution (as in reason it ought) be (2) admitted, *Ne quis er-* (3) *Lib. 4. de*
ret, &c. Lest any man hereby deceive himself, it cannot in any ^{Invent. re-}
other way be said that the Order of Priesthood grew first from ^{rum.}
Rome, unless we understand it within Italy only ; for liquido li-
quet, it is clear, and beyond dispute, that Priesthood was orderly
appointed at Jerusalem, long before ever St. Peter came to Rome.
Polydore was in the right, for *Rome's* *Principality* cannot entitle her to be *Universal Mother*, because if we read the sentence thus, *Rome is a Principal Church*, this is as truly predicated of every *Apostolical Church* ; if the *Principal Church*, neither will that enstate her in the challenged and claimed *Motherhood*, because it was only accidental. If a *younger Sister* for her external accomplishment be advanced to be a *Lady of Honour*, or married to an *Earl* or *Lord*, whereas her *elder Sisters* continue in their first State only, or be married to *Gentlemen*, or others of meaner condition, *She* by virtue of her Qualifications may take *Place* of them, but *she* cannot exercise the *Authority* of a *Mother* over them. If *Rome* a *younger Sister* of the *Mother Churches* upon a forraign and extriasecal account (which was meerly contingent and arbitrary) became the *Principal Church*, the *Principality* might justly give her the *precedency of Place*, but not *precedency of Rule* over them ; it made her the most Honourable of the *Sisters*, but could not create her *Mother* to any, or all of them, because this *Honour* was *Adventitious* and *Precarious*, which accrued not to her till long after her first Foundation, nor was derived to her by any *Divine Institution*. Neither will that subsequent Clause (from whence *Unity of Priesthood first began*) be any relevant to her, if we consider, that this is only spoken in reference to her own *Precincts*, for then the whole Sentence would be verified of every *Apostolical Church* : to instance in *Corinth* ; this is a or the *principal Church of Achaia*, from whence the *Unity of Priesthood first began*, viz. In the Regions adjacent and belonging thereto, and so of any other, which were founded before her, as many were ; for these *Churches* being compleatly formed, *when*.

Origo Protestantium: Or,

when she was not in being, she could not propagate the *Faith* to them, nor consequently be a *Mother Church* to them. The soonest that is pretended St. Peter came to *Rome* was in the second of *Claduim*, but certain it is St. *Mark* Preached the *Gospel* at *Alexandria*, and over all *Egypt*, *Lybia*, *Cyrene*, *Pentapolis*, and the whole Region of *Barbary*, in the Reign of *Tiberius*. And St. *Aug.* affirms the *Africans* (the more *Western*) received the *Faith* not from *Rome*, but the *East*. The *Southern Christians*, as the *Abyssines* and *Ethiopians*, were Converted when St. Peter was still at *Jersalem*; at least eight years before he came to *Rome* by the *Romanists* account. The *Eastern Bishops* told *Julius* (as was before related) *Rome* received the *Faith* from them; and in *Britain* the *Christian* *Faith* was professed five years at least before ever St. Peter set his Foot in *Rome*, and therefore *Rome* could not be *Mother* to those elder *Sisters* of *Asia*, *Africa*, *Ethiopia*, and *Britain*, unless an uncouth *Hysteris* be allowed, or some *Noble Roman* would undertake to prove that *Claduim* reigned before *Tiberius*, as a grave *Burges* once did to prove that *Henry the seventh* was before *Henry the sixth*; and therefore these *Churches* could not from the beginning be under her *Jurisdiction*, and therefore also can justly claim the *Cyprian* *Priviledg*, and plead it in the abatement of any *Papal* possession, or *prescription*. But to confirm this Title they make their *Plea* from *Eusebius* in his *Chronicle* (or else it is insisted upon very impertinently) who relates, That St. Peter sat at *Antioch* seven years, after which (therefore *Antioch* is her elder *Sister*, and *Eudius* *Bishop* there before St. Peter ordained any *Bishop* or *Priest* at *Rome*) he travelled to *Rome*, where he resided five and twenty years. It is very probable this *Book* of *Eusebius* hath fallen into the hands of *Interpolators*.

(a) Refert
Rivet. l. 3. *Canus* (a) their learned *Bishop* with much regret complains, It hath been corrupted in many places through the negligence, ignorance, or haste of the *Transcribers* or *Translators*: this place is probably one of them; for in the *Greek Edition* published by *jos. Scaliger*, Printed *Lugd. Bat.* *An. 1606*. there is no mention of any determinate time of St. Peter's coming, or his abode and residence at *Rome*; all that is said there, is this, Peter the chief (as *Aristotele* is *Princeps Philosopherum*) having first founded a *Church* at *Antioch*, went to *Rome* to Preach the *Gospel* there: and it is the more probable in that this Relation in the corrupted *Chronicle* is contradicted by *Eusebius* himself, *Lib. 3. Eccl. hist. c. 1.* Peter (saith he) having Preached

Protestancy before Popery.

92

Preached the *Gospel* in *Pontus*, *Galatia*, *Bithynia*, *Cappadocia*,^(a) and *Asia*, to the *Jews* which were of the dispersion (which in all probability was before his residence at *Antioch*, for we find in Scripture he was at *Jerusalem*, *Ann. 19 Tiber.* and *Ann. 2 Claudi.* *Act. 8. and 12.*) at the last, or at the end, (near the approach of his death) being at *Rome* was put to death, which makes some conceive that *St. Paul*, whose first coming to *Rome* was in *Ann. Dom. 58. Neron. secundo*, had planted a *Church* at *Rome* ten years almost before *St. Peter* came there; and others think, that *St. Peter* continued in *Judea* and in the adjacent Regions till *Ann. 7 Claud. Ann. Dom. 49.* and therefore this Story that he presided and resided at *Rome* for five and twenty years is hardly reconcileable with evidence of History in many particulars: to which may be added what *Onuphrius* notes in *Plat. de vir. Pont. in Pet. Apost.* placing his third and last return to *Rome* in the last year of *Nero*; and what *Epiphanius* (b) testifies, that *St. Peter* and *St. Paul* where they planted *Churches* ordained *Bishops* to preside over them, (as *St. Paul* did *Titus* in *Cret.* and *St. Peter* *Evodius* at *Antioch*) and after went to other Countries to Preach the *Faith*. All these Reasons and Authorities being premised, the Conclusions are irrefragable, and the *Church* of *Rome* as it is now managed, is found guilty of the Crimes articled against her, and stands condemned of them by the four first *General Councils*, which undoubtedly have so far convinced several ingenuous and judicious *Romanists*, that they have not tickled to declare with *Protestants*, that the present *Church* of *Rome* hath swerved in sincerity of *Doctrine* from the *ancient Church* whence it is derived; that the *Pope* hath advanced his Authority beyond the bounds (c) set by *Christ* and his *Church*, yea far beyond the bounds (d) of *Ancient observation*, and that he hath no Power over other *Bishops* either by *Gods Law* or *Man's*, but such as was given him either absolutely or conditionally for a time by (e) the *Nicene Council*.
But because *N. N.* stands so much upon his points of *Prudence*, it may be neither an imprudent, nor impertinent digression to compare the *Romish* *Principles* and *Practices* with the *Protestant*, and by discussing one of them more largely to judge of the rest more clearly.

It is universally acknowledged, that the *Doctrine* of all *Apostolical Churches* disseminated over the whole Christian World is *Infallibly certain*, because attested by *Universal Tradition*, which in it self is so; but it is generally confessed, that the *Tradition*:

(c) *Cusan.*

(d) *Cusan.*

(e) *Marfil.*

Petav. def.

part. 2. c. 18..

Origo Protestantium : Or,

Tradition of an *Apostolical Church* of one denomination, may prudently be traversed, because often found certainly *False*. Now *Protestants* rely upon *Universal Tradition*, truly such for *Time*, *Place*, and *Persons*, and the *Authority* of all *Apostolical Churches*. *Papists* content themselves, and sit down in security with the *Tradition* and *Authority* of the *Roman Church*, and which is worse, of the present *Romish Church* of this age. *Protestants* prescribe for Sixteen hundred years, there is no Law nor Custom to destroy or over-rule a *Prescription* of so long standing. *Papists* plead (as *N. N.* doth) the acknowledgment of the sixteenth *Century*, over-leaping all the rest, and that but in our parts of the *World*. *Protestants* believe the *Scripture* to be the adequate *Rule of Faith*, as to the essentials thereof. *Papists* hold *unwritten Traditions* are to be received with the same reverence and respect. *Protestants* esteem those Books to be *Canonical Scripture* which the *Catholick Church* hath so adjudged. *Papists* singularly superadd others to the *Canon*. *Protestants* believe the *Truths* they profess to be *Divine Revelation*, because God by his Son *Jesus Christ* hath delivered and promulgated them to *Mankind*. *Papists* believe their *supernumerary Articles*, which they assume to themselves, because defined by an *Infallible Pope* with the advice and consent of a presumed *General Council*. *Protestants* assert the *Pope* is not *Infallible*, for *Pope Honorius* was a *Convicted Heretick*, as before hath been proved: The *Catholick Church* hath always resolved against his *Infallibility*, and the Doctors of that *Church* cannot agree about it, and some of them oppose it; neither was that *Council General*, say the *Protestants*, because no *Southern* nor *Eastern Bishops* was there, nor any *Northern* but one titular only, *Olaus magnus* the *Goth*, who for that time passed as an *Arch-Bishop of Sweetland*; no *English Bishops*, nor *Irish*, save another blind *Sir Robert the Scot*, who for that time being was reputed the *Primate of Ireland*; only two *French Bishops*, six *Spaniard*, the rest were *Italians*, who when they came to be arrayed were mustered but to Forty three in all. This was a Plot of the *Pope* to keep what his Predecessor *Leo* the tenth had got by the *Lateran Assemblers*, and after him others still maintained; but he was for all this contrivance possessed with fears and jealousies, the *Council* would be tampering with his *Jurisdiction*, as other *Councils* had done, and therefore was very careful to have fresh supplies in readiness for a reserve; and according as the *Pope* suspected, it hapned, for the *Council*

Council began to form *Canons* for the redress and reformation of several abuses, and to abridg the *Popes* unlimited Power in granting Dispensations, of which design he received early intelligence from his *Legates*, and thereupon moved the *Council* to desist from any further progress therein for six weeks, which being accepted and condescended to, he dispatched his new recruits of Auxiliaries (forty *Italian* and *Sicilian Bishops*) who within the time limited ariving at *Trent* over-voted the reformers in the *Council*, and quite quashed their attempts, which made the *Apulcan Bishops* cry out in open *Council*, *O we are the Popes Creatures, we are the Popes (f) Slaves!* *Pro-*^{(f) Carol.} *testants* rely only upon the *Mercy of God and Merits of Christ* *Malin. I. de* *for their Salvation. This Bellarm. faith, is the safest way, and ton. Frid.* *n. 21.*

therefore it is the most *Prudential*; *Papists* will join in their own *Merits* of *Works* done by *Grace*, which *Bellarum* confesseth is a more *uncertain way*, and therefore less *Prudential*. *Pro-*
testants ascribe all *Religious Worship* to *God*, and to *God only*; *Papists* give it to *Images*, and the *Consecrated Host*. *Protestants* know it is an *indispensable duty* to *Pray to God* for all things necessary both for *Soul* and *Body*, and direct their *Prayers* only to *God the Father*, through, and for the *Merits* and *Mediation* of *Jesus Christ* alone; *Papists* Pray to *God* by *Jesus Christ*, for which *Duty* *Zancke* entertains a charitable opinion of them, but withall they invoke *Angels* and *Saints*, dearedd as *Con-*
ductors, *Secondary* and *subordinate Mediators*, for which Practice *Protestants* aver there is no *warranty* in *Scripture*, no *Authori-*
tary from *Primitive Antiquity*, nor any *rule* in *Reason* to ap-
prove i teither a *necessary*, *lawful*, or an *expedient Duty*. But
because some eminent *Protestants* have declared that *Papists* have more to say for this particular, than in any of their before eleven additional new forged *Articles*, by this *Principle* and *Practice* of theirs be cogently proved *unscriptural*, *unpractical*, and *irrational*, the same may be concluded of the rest.

O CHAP.

beconis to pitt as to be the half-porn of the Deceas. To as
 this makes mecke Mistracion for us; this Office being as beloued as
 the

C H A P. VI.

S E C T. I.

IT is Unscriptural. The Scripture teacheth us, and commands us to ask the Father in the name of his Son Jesus Christ; it prescribeth no rule to ask in any other name, but declarereth against it, For it proposeth Christ to us as our only *Mediator*, and *Intercessor*; there is one God to whom we are to make our requests known by Prayer and Supplication, and there is one Mediator between God and Man, 1 Tim. 2: 5, the God-man Jesus Christ, by whom we have boldness of access to the Throne of Grace. The Greek *τινα μεσον* is emphatical, importing thus much, as there is one God only, and no more; even so there is one Mediator between God and Man in reference to our Prayers, Supplications, Intercessions, and Thanksgivings, ver. 2, one God, and no other besides him, even so one Mediator and none but he, who is our Advocate with the Father, Jesus Christ the righteous, 1. Joh. 2. 1. who as he performed all Righteousness for us, so the virtue and value thereof, qualifies and capacitates him for the Office of being Advocate for us, viz. to recommend, open, and plead our Cause for us, and procure our Prayers to be granted, none can effectually Mediate for us, but he who did Redem us; sic only can be our Advocate who is the Propitiation for our Sins, which was Jesus only, who for the more effectual execution of his Office of Advocate after he had offered himself a Propitiatory Sacrifice for our Sins was advanced to sit on the right hand of God the Father, Rom. 8.34. where it may be observed, that it is the same Person that died for us; and therefore as Jesus alone died for our Sins, and rose again for our *Justification*, so for the application of these Benefits, and Privileges to us, he only sits at God's Right-hand, and makes Intercession for us; this Office being as proper, and peculiar to him, as to be the *first-born of the Dead*. For as the

the honour of sitting on the Right-hand of God followeth his Resurrection from the dead, so the Office of Intercession followeth the Honour of sitting on the Right-hand of God, and is inseparably united and annexed to it; and therefore none can assume or exercise that Office for us, but he who was honoured which is *Jesus only*) to sit on God's Right-hand; and none can be entitled or admitted to this Honour, but he who *humbled himself to death, even the death of the Cross*, and thereby merited this Exaltation, that *at his name every knee should bow, and every, &c. Phil. 4. 8, &c.* for this Office of Intercession is the consequent effect, and ultimate end of his Exaltation, as the Apostle provereth, *Heb. 7. 25*. Wherefore (because he is our eternal High-Priest) he is able to save them to the uttermost [to the full] that come to God by him, seeing he ever liveth to make Intercession for us. Whene it followeth, we are to come to God by his Son *Jesus Christ* our High-Priest, and for our encouragement that we may come with Confidence, and a full assurance, we have this strong Consolation, *He is able to save us to the uttermost*; and this he is able to do, for that *He our High-Priest ever liveth to make Intercession for us*, which the same Apostle hath repeated, and further expressed, *Heb. 24*. *He hath entered into Heaven it self, now (viz. to this end, and on this errand) to appear in the presence of God for us*, viz. as our Intercessor and Advocate, from all which premises we may be bold to argue in the Apostolical Form, used by the same Apostle upon another, but not unlike occasion, *Heb. 1. 19*. *To which of the Angels or Saints departed said God at any time, Sit thou on my Right-hand to make Intercession for man?* or, *Sit thou on my Right-hand to appear in my presence for him?* or, *be thou Advocate with the Father for him?* Or, *said God at any time, Whatsoever ye shall ask the Father in the name of Angels or Saints departed, it shall be given you?* certainly God never employed any the most excellent Creature in any Office betwixt himself and man, but he first signed a *Commission* for it; but neither God nor his Son *Jesus Christ* did ever make any Grant, Substitution or Deputation of this Honour and Power to any, either *Angel* or *Saint* departed. It is true the *Blessed Spirits* are affirmed to stand about the Throne of God, and the *Holy Angels* to behold his face, but it is never said, they sit at Gods Right-hand, or live for ever to make Intercession for us. The *Holy Angels* are Gods *Ministring Spirits*, and the *Spirits of just men departed* are his *Glorified Saints*, but God hath made *Jesus only* to be

Lord and Christ, to whom all things in heaven and earth must bow; and let all the Angels honour him, and all the Saints fall down before, and all men Honour the Son, even as they honour the Father, Joh. 5. 23. because to set up any subservient subordinate Lords in this Office of Intercession, is such a piece of Heathenish Idolatry, that the Apostle St. Paul thought it fit to caution the *Corinthians* against it, and instruct them in the pure Worship and Service of God as becometh *Christians*, 1 Cor. 8. 5. *Though there be many that are called Gods (as there be Gods many and Lords many) but to us there is but one God the Father, and one Lord Jesus Christ;* in which words there is a direct opposition betwixt the *Heathens* Form of Application to their Supreme fictitious Gods, and the *Christians* way of Supplication to the only true God. The *Heathens* address themselves to their Sovereign Gods by their under Gods or Godlings, which the Greeks called *Satyrs*, *Demons*, the Scriptures of the Old Testament *Baalims*, or *Lords*, who were reputed *Agents*, and *Mediators* betwixt their chief Gods and them: Their Sovereign Gods they stiled *υπέρους*, *Lords in, of, or from Heaven* betwixt whom and men they supposed there was no immediate intercourse, their mean *Inferior Lords* were accounted *επιχειρον*: *Celsus* phraseth them *επιγείους Lords on, or from the Earth*, whom they honoured with a relative subaltern Worship, as their *Mediators* and *Advocates*, thinking thereby they more highly honoured their Supreme Gods. But *Christians* know, and profess there is but one God the Maker of all things in *Heaven* and *Earth*, to whom they are to make their Prayers and Supplications, and they have but one *Lord, Advocate and Mediator*, by whom they present and offer their Petitions to the *Almighty Father*. For the opposition lies in the Heathenish plurality both of their Supreme Gods, and Subordinate *Mediators*, viz. *Heathens* have many Gods, and many Lords *Mediators*; and in the singularity of the *Christians* God, and Lord *Mediator*, viz. they have but one God, and one Lord *Mediator*, even *Jesus* whom God hath made both *Lord and Christ*, *Act. 2. 36.*

* *Orig. Cels. lib. 8. 381.* Thus *Origen* understood this Text, for to it sure he refers when he tells *Celsus*, *The Scripture indeed doth call God the God of Gods, and Lord of Lords*, but withal saith, *to us there is but one God the Father of whom are all things, and one Lord Jesus Christ, by whom are all things, and we by him; which the Apostle speaks of himself, and all other whose minds are raised up to him, do Worship him inseparably and indivisibly in his Son.* Therefore there

Protestancy before Popery.

101

there being many Gods and many Lords, we endeavour by all means, not only to carry our minds above those things on Earth, which are Worshiped by the Heathen for Gods, but above those whom the Scriptures call Gods, viz. Angels. For these reasons, and many more, deducible from Holy Writ, Protestants have often urged and pressed the Papists to produce one positive Precept, clear Example, or plain Promise from the Scripture for their *Saint* or *Angel Mediationship*, but hitherto they have not been very forward to accept the challenge, only some of them who were resolved to say something for themselves, have pitched upon some places of Scripture for proof of their Principle and Practice, which yet others of them being more judicious and ingenious, have not conceived Argumentative and satisfactory; nor indeed that any thing can be evinced or deduced thence that is cogent and convincing, which will appear by these particulars.

1. From the Testimony of their Grave and Learned *Popish* *Divines*, who have acknowledged, they have no express Scripture for this Doctrine and usage, and if so, it was too much confidence to form the Doctrine into an Article of *Faith*, and to impose and exact the Practice as a profitable duty, yea so profitable, that the omission was *Sin*. Implications and remote deductions were never before thought sufficient *Mediums* for the superstructing of an Article of *Faith*, and an Essential to *Salvation*. *Eckius* (a) hath freely confessed, *Explicita non est*; &c. (a) *Enchir.* *Invocation of Saints departed is not expressly delivered in Scripture*, *de ven.* for which he assigns his Reasons, such as they are. *Not in the* *Old Testament*, *because the Jews were inclined to Idolotry* (*therefore there is danger of Idolatry in the Practice*) *and the Fathers were in Limbo, not then in Heaven*; *Bellarus*. (b) herein is of (b) *De Sanct.* his mind. *Not in the New Testament*, for two reasons; First, *beati. c. 19.* *lest the Gentiles should upon their Conversion think themselves* *Scandalous*, *therefore the Practice may be justly suspected, and is scandalous, which the prudent and charitable Romanists should avoid* (c) *et c. 20.* *obliged to Worship the Inferior Godlings or Demons, as formerly* *they have done, or which is all out as bad, a new set of petty Under-Gods in exchange of the old ones*: The second is, *Because if the Apostles had delivered this Doctrine* (or which is all one, had ordained and observed the Practice) *they might be concluded ambitious, and vainglorious self-seekers, who designed, and after death expected the honour of Religious Invocation*; This reason beside other inconveniences it is liable to, thwarts the

the *Trent* determination, that the Practice was *Apostolical*; for if in their time it was currant, then they did institute an observation and usage for their own Honour and Worship.

(c) *Dial.* 3.

in Script.

Nov. Test.

(d) *Bannes*

22. qu. 1.

ant. 10.

(e) Which

is also af-

firmed to

be unknown in the Old Testament.

Pigh. coner. Ratisb. 1. 13.

Suar. m. 3. Th. q. 52.

disp. 41, 42. Sect. 1. p. 514.

Not in the New.

Salmer. m. 1. Tim. 2. diff. 8. Sect. postremo.

Not in the Gospel.

Horantius loc. Catb. 1. 3. c. 1. 31.

Not used in the Apostles days.

Peres. de Trad. p. 5 de cult. Sanctor. S. Clara, expos. Paraphr. Divines. of Colen, Cen-

sur. p. 250. S. antid. p. 34.

Cope (e) alias Harpsfield is of the same Opinion. But *Bannes (d)* speaks the whole truth without mincing the matter, *Invocation of Saints* is *neque expresse, nec involute, Neither clearly nor co-*vertly declared in *Scripture*, which is also (e) affirmed by *Pig-
bius, Suarez, Peres. de Alala, Sancti. Clara, and the Divines. of Colen.*

2. From the Judgment of their *Learned Interpreters* who ex-

pound those Texts of *Scripture* (which the bolder sort presume

not without the guilt of Perjury to wrest and corrupt to their

own sense) as the ancient *Doctors* of the *Church* have done,

and as *Protestants* do now; which will appear by viewing

the most considerable produced by them. The first is fetched

from *Gen. 32. 24, &c.* but *Bonfrer.* confesseth many of the

ancient *Fathers* understood this Text of *Jacob's* wrestling with *God*,

and so did the ancient *Rabbins*, which is confirmed by the fol-

lowing words, and by *Hosea 12. 3, 4, 5*, in the opinion of *Vatab.*

and *Ar. Mon.* to this they add *Gen. 48. 16*, insisting first on

that clause, *The Angel which redeemed me from all evil, bless*

(f) Com. in the Lads.

But (f) Pererius acknowledgeth that many of the

ancient *Fathers* interpreted this of *Christ*, though he thinks o-

therwise, and is resolved (without any respect to his *Oath*

binding him to follow their Interpretations) to understand it of

an Angel properly so called, because (saith he) *Christ is never*

precisely styled an Angel, but always with an additament, as the

Angel of the Covenant.

But other *Romish* Interpreters conceive

this to be a groundless conjecture;

Viegathus censures it, *Some*

(saith he) *of our Writers* affirm that *Christ is never called an*

Angel absolutely and simply in the Scripture; but this is a

mistake in them; it is sufficient, that it be collected and inferred

(g) Pintus from the consequents;

and therefore he is confident the *Angel*

mentioned Rev. 8. 4, was *Christ*, and *Pintus (g)* that the *Angel*

spoken of Dan. 3. 28, was *Christ*, and *Ribera* that the *Angel*

spoken of Zech. 1. 12, was *Christ*; hereby then it is manifest

the

Protestancy before Popery.

103

the Protestants follow the ancient Catholick Doctors in their Interpretation of this clause, and Perer. with the other Romanists who urge these words in defence of their practice of Angel Invocation desert and reject them, and most certainly side with the Arrian Hereticks. But they go on to the next Period of the Verse, *Let my name be named on them, and the name of my Fathers Abraham and Isaac.* But Protestants expound these words by Vers. 5, 6, and so do Learned Romanists, Ar. (b) Mont. Riber. Fonsec. Cajet. Lyra. Hucard. Pintus, Esthium. (b) Arias Then Luk. 15. 7, and 10, is alledged in the Roman Catechism, Mont. in loc. Par. 3. Cap. 2. Sect. 5. p. 297. Ann. 1606. to prove the Practice, Riber. com. for thus it is argued, *They [the Angels] rejoice at the conversion of a Sinner, therefore (Rogati) being supplicated, they can obtain pardon for our Sins, and procure Gods grace for us;* this is a strange inconsequence, for from hence it would follow, because Protestants rejoice at the Conversion of a Papist, therefore the Papists should Religiously Invoke them as coadjutors; and being thus Invocated can purchase those Benefits for them; but our late Apostates urge them to another purpose, viz. to prove thereby that Angels know the Secrets of mens Heart; this no way follows, because they know the Repentance of a Sinner by its Signs and Fruits, and so rejoice at his Conversion, therefore they have the intuitive knowldg of the Heart: But in the judgment of many ancient Fathers, this Rejoycing of theirs is not for the Conversion of a Particular Sinner, but for the Redemption of all mankind, which is the lost Sheep, for all that sinned in Adam, and so lost both their Innocency and Felicity; and they rejoiced, that God had discovered a means equivalent to Innocency, viz. Repentance in order to their recovery and future happiness, and with them concurs (i) Tis. Bosbr. and Cajet. And lastly supposing it were to be understood of individual Sinners, yet is this Rejoycing not to be ascribed to Angels, but to God, who confessedly is the Shepheard looking for the stray Sheep, and the Woman seeking the lost Groat. Next they produce Math. 22. 30. Luk. 20.36. but first it was incumbent on them to prove the Angels are to be Invocated before they can conclude from hence, (viz. from the Saints departed equality with Angels) they are to be Invocated, and so the whole may be granted, and yet it appears not from the Text that they receive this equality with the Angels at their first admission to the Beatifical Vision, but only that they shall receive this similitude of condition at the Resurrection.

(i) Tis.
Bosbr. Cajet. in loc.

Resurrection of the just; and so their now Reigning in Heaven doth not qualify them for this Duty, not will do till the day of Judgment: and even then they shall be equal to *Angels* not in every respect; for as they differ in nature and kind, so they shall have distinct natural qualities and operations; for then the *Angels* shall remain as they are, more Spiritual substances, the *Saints* departed shall have Bodies, though these also in some respect Spiritualized and incorruptible; but *some* only, and these specified and intimated in the Context, in that Spiritualized state they shall not need *Matrimony* for the propagation of their kind, nor *Food* for the preservation of their numerical persons.

(k) Alphon- as *Alphonsus (k) a Castro and Fansen*, understand the words, *sus a Castro*, and so they shall be *as the Angels*, or *equal to them in being*, *1. 3. c. b.e.r.* the *Children of God*, for that they are *Children of the Resurrection*; *Fansen*. *Harm. E-* which in effect amounts to this, *they as the Angels shall be free* *v.aug.c.117.* from all the necessities of a temporal human life, and from all material and corporeal affections, and (which is more) shall be *equal to the Angels* in the participation of eternal bliss, and the immovable possession of that *Inheritance* which is *incorruptible, undefiled, and fadeth not away, and reserved for them*. Again they produce *Rev. 5. 8. four and twenty Elders* *fell, &c.* but *Viega, Lyra and Haimo* will tell them, these *four and twenty Elders* are not the members of the *Church Triumphant, Saints* *reigning in Heaven*; but of the *Church Militant*, and principally

(1) Viega in the *Pastors* (1) and *Bishops* thereof: And lastly they cite Rev. Apoc. c. 4. 8. 4 but several of their learned Expositors will satisfie them Lyr. in 8. that that *Angel* is *Christ*, Albert. Viega. Hug. Card. (m) *Hai-* pl. 1. (m) *Haimo*. *mo*, the *Glosses*, and *Dionys*. *Carthus*. faith the *Catholick Doctors* in loc. *Aug*. understand it so.

SECTION

S E C T. II.

IT is unpractical. Indeed the Tridentine Assemblers affirm it is a good and profitable Practice to *Invoke Angels and Saints departed*, and their great reason of this their affirmation is, that it is a *Custom received from the Apostles, and perpetually hath been retained in the Church of God*; and agreeable hereunto, it is so resolved in the *Roman Catechism, Part. 2. c. 2. Sect. 5. p. 297.* and yet it is most evident that St. Paul when he instructed the *Christians* of his time in the Duty of Prayer, not only for the Substance thereof, but descending to a consideration of its convenient circumstances, never hinted the expediency of this so supposed *profitable Practice*, which certainly he would not have omitted if he had entertained such a conceit of the profitableness of this Duty as the *Romanists* do. For he professeth that he *kept nothing back that was profitable* to the *Asians* during the time of his residence with them, but that publickly and privately (which is all one with *in season and out of season*) he taught them *Repentance towards God, and Faith in our Lord Jesus Christ*; now because it is impossible to make it appear by any one instance, that either he taught this Doctrine of *Invocating the Blessed Spirits*, or prescribed the Practice, or ever exemplified it to them by his own usage, it necessarily follows, he never deemed either the *Doctrine or Practice* to be any profitable Duty, or any part of *Repentance towards God, or of Faith in our Lord Jesus Christ*. But as it was no *Apostolical practice*, so neither could it be the constant Custom of the *Church* in the *Primitive succeeding Centuries*. For the *Doctrine* and the present *Practice* of the *Church of Rome* being grounded on this supposition, that the *Saints departed* do now Reign in Heaven, and enjoy the *Beatifical Vision*, whereby they are capacitated to have cognizance of the Devotions of their humble Petitioners, those *Primitive Doctors* who did peremptorily deny the supposition cannot be supposed to assert the *Doctrine* and *Practice* founded thereupon, because he that denies the supposition must consequently deny the *Doctrine* and *Practice* established upon it, unless

less he be presumed to be so inconsiderate and interested as to believe and act contrary to his received Principles ; and it is hardly to be believed that those ingenious *Romanists* who profess great reverence to antiquity, will think so hardly of the ancient *Fathers*. Now Learned *Romanists* do confess that *Eighteen Catholick Doctors* and *Fathers* of the best-note both of the *Western* and *Eastern Church* have constantly affirmed the *Saints departed* do not enjoy the *Beatifical Vision*, but after death are kept in certain hidden receptacles in Rest and Peace till the *General Resurrection* ; and they were great names who are confessed to be of this opinion, viz. *Clem. Rom. Just. Mart. Orig. Terr. Ambr. Lact. Hil. Chrysost. Prud. Theod. Theod. Theoph. Euseb. Oecum. Ar. Cesar. and Bernard.* Neither could those eminent *Fathers* who from the *Catholick Practice* of Invocating *God* by his *Son Jesus Christ*, and praying in the *Holy Ghost* be supposed to Invoke the *Blessed Saints* because they concluded from this Practice the *Divinity* of the *Son*, and the *Holy Ghost*, disputing against the *Arrians* and *Macedonians*, viz. *Catholicks did Pray unto them* ; the force of which argument depended upon a received rule among them, that *God alone* was to be *Invocated* ; neither could those *Ancients* have justly condemned the *Arrians* of *Idolatry* for Invocating *Christ*, whom they conceived to be a *Creature*, but that they had resolved that *no Creature* was capable of the *Divine honour* of *Invocation*.

(n) *Vide Intra.* But both *Bellarus.* and (n) *Petavius* confesseth, we must not say their *Argument* was weak and inconclusive (and it was so, if a distinction would have invalidated it) for then the *Arrians* would by such evasion have worsted the *Catholicks* because they could have retorted upon them with great advantage. For if the *Catholicks* had practiced this *invocation* of the *Blessed Spirits*, the *Arrians* would have galled them with this return ; You *Catholicks*, or who would be reputed so, charge us with the guilt of *Idolatry* in that we Pray to *Christ* whom we judg a *Creature*, whereas you give the same honour to *Blessed Spirits*, the *Angels* and *Saints departed* ; and therefore take the guilt home to yourselves, and object not that to us, wherein you your selves are more criminal ; if the *Catholicks* had replied in excuse of this their Fact (as the *Romanists* now do) We indeed *Invoke* those *Creatures* with indirect, subaltern and relative Prayer, but direct, sovereign and final, we render to *God only*, and when we Pray to *him*, we have more high and honourable Conceptions of his *Divine Majesty*, than we have to those.

those *Creatures* when we Pray to them; The *Arrians* would have smartly rejoyned, even so do we *Invoke Christ*, and in our inward thoughts we honour him above all other *Creatures*, and we have better reason to *Invoke Christ* than you have to *Invoke Angels or Saints* departed, because confessedly *Christ* is superior to them, and deserveth greater Honour than they can expect, or is due to them; if *Douilia* or *Hyperdouilia* belong to them, or any of them, much more is due to *Christ*, who if he be not *God* equal with the *Father*, yet is far above all *Angels, Principalities and Powers*, and every name which is named in *Heaven and Earth*; besides we have clear Text that we should Honour the *Son* even as we do Honour the *Father*, and not the least intimation in Scripture we should so Honour the *Angels*, but on the contrary that all *Angels* should Worship him, in that he by *Inheritance* hath obtained a more excellent name than they. It is altogether unnecessary to multiply Quotations from the *Ancients*, or to cite those numerous places which are to be found in the Writings of the *Fathers* of the *Catholick Church*, to prove what the *Doctrine and Practice* of the *Catholick Primitive Church* hath been in this instance; it is sufficient for the satisfaction of any considerate disinterested person to let him know that the Testimonies which the *Protestants* have produced from them are so forcible, that the great *Cardinal* (o) *Perron* hath confessed, he was forced to strain his Invention and great Parts to frame Answers to them, and when any Author he had racked them to the height, all that he could Apologize in excuse of the present Practice of the *Romish Church*, was, to accuse and impeach the *Fathers* of deep disimulation and Impottery; For first (p) he saith, *The Fathers in their Writings against the Gentiles said those things, not which they did believe, but dissembling and disguising their Practice, said those things which served their cause to refute the Gentiles Objections.* R. 3. This *Scandalous Imputation* is enough to crack their Credits for ever in the judgment of honest minds; for who will ever believe them who for a colour to their cause are so wicked as to speak *Lies in hypocrisy*? or ever esteem them as the chiefest *Apologists and choicest Advocates of Christianity*, who were gregious Prevaricators, and mean contemptible Proctors in their own and the *Churches* concern? Or, who will ever rely upon their Testimony who were so weak and sottish, as to attempt the dissembling of that which could not be concealed, and the disguising of that which could not be denied or evaded; For

Ep. ad Bell. See Bellar-
min's life l. 2. c. 7.

of Invocati-
on of Saints,

p. 1044,

e-1045.

the *Gentiles* as they were *Artists* enough to find out any *Sophistical* shufflings in their discourses and disputes against them, so they were malicious and active *Adversaries*, having their *Spies* and *Trapanners* abroad to give them intelligence of the *Christians* Practice both in their Civil and Religious Conversation; and if these failed, there were too many lapsed *Christians* who would inform them to the full; and too many false Brethren who industriously pretended to *Christianity*, that thereby when occasion served they might accuse them to the Higher Powers; such as those of the *Circumcision* were in the *Apostles* time, who were *unawares* brought in, and came in privily as *Spies*, *Gal. 2.* and after Ages have been all out as bad, if not worse, after *Nero's Reign*. In the second place the *Cardinal* tells us, *The Fathers in their Writings against the Heathens declined to speak of the Churches Prayers, lest the Gentiles might think there were some appearance of conformity, (though but false and fallacious,) betwixt the Churches Practice herein, and that of the Heathen, and thereby take an occasion (though upon no just ground) to revile upon their Practice*. This insimulation is somewhat more modest or less irreverent than the former, but as false and fallacious. For,

S E C T: III.

[1] **T**HE *Fathers* in their Writings to the *Heathens* did not decline, but declare what the *Churches* Prayers were both for matter and form: witness *Iust.* (q) *Mart.* *Clem.* *Alex.* *Clem.* *Alex.* and *Tert.* and it appears from *Plinies Epistle* to the *Emperour Trajane*, The *Heathens* were well acquainted with the *Christians* Practices in their Assemblies: in this therefore *Tert. Apol.* *cap. 20. p. 27.* the *Cardinal* dissembleth, and in the next Period of his Sentence, he disguiseth and glōsseth the matter. For, *Dominic. 1. & 12.*

[2] The *Churches* Prayers then were not the same with those now in use in the *Romish Church*, as he fallaciously suggesteth, but perfectly *Protestant*, as the Prayers of the *Holy Martyr Polycarp* recited in *Eusebius lib. 4. c. 15.* to which may be added, that when the People of *Smyrna* desired to have the Body of their *Martyred Bishop* for its Burial, the *Jews* perswaded the Gover-

Governour not to grant their Request upon this unworthy pretence, the *Christians* would Worship it; to which false suggestion the *Christians* replied, *We can never be induced to worship any other with Religious Adoration but Christ, him we adore, others we worthily love and respect.* This Protestation was thus rendered in the (r) Latine Edition, Nam-(r) Ex passione
quam Christum, &c. We Christians can never forsake Christ, who onario, M.S.
did vouchsafe to suffer so great things for our Sins, nor ^{7 Cal. Febr.} impart in Bibl. Eccl.
precem Orationis, the Devotion, Religion, or Supplication of Sarisb. &
Prayer to any other; and accordingly as it was thus Translated Dom. Rober.
it was publickly read in all the Churches of the West. Cottoni.

[3.] If they did forbear to speak of the *Churches* Prayers, lest the *Gentiles* should retort it upon them, then because the *Gentiles* had good intelligence of their Practice, as hath been proved, but never did retort it upon them, it may safely be concluded, their Practice was not the same with that of the present *Romish Church*; and that Reason assigned by some *Pontificians*, why in the *Apostles* time they and their Disciples abstained from this Practice cannot hold, unless we take in the Three hundred years succeeding; for so long time did the *Christians* and *Heathens* live promiscuously, as Fellow-Subjects to the same Higher Powers, and the *Heathens* knew what the *Christians* practised; during which space of time, if that had been the *Churches* Practice, which is surmised by the *Romanists*, the *Heathen* would have looked upon it with jealousy, as a politick trick cunningly contrived by the *Christians* to set up a new modelled *Court of Requests*, and take just occasion thereby to retort upon their Practice, which because they did not, therefore so long time there was no such practice in the *Church*. But if their, and the *Cardinal's* reason be good, it will render the *Romanists* very imprudent, or uncharitable, or both, in that when they endeavour the Conversion of the *Heathen* to their *Church*, they do not conceal, and forbear this so suspicious and offensive Practice to them.

[4.] The *Cardinal* dissembleth, in that he pretends, there is but some appearance of Conformity betwixt the Practice of the *Romish Church* and their *Heathen* Ancestors. For if we may believe the reports and complaints of some learned *Romanists*, the Practice of the common People in that Communion (either approved, or connived at in their *Church*, and cheated thereto by lying Miracles and Impostures, purposely invented to countenance the Practice) hath been an exact conformity with that

(1) In 1 Tim. that of their *Heathen* Predecessors. *Espencens* (s) and *Cassander* 2. digr. 17. witness for their times, that the *vulgar* did put more confidence p. 118. in the *Merits* and *Intercession* of St. Patrons, than in the *Mercy* *Cassand.* *Consul. art.* of God, and *Merits* of Christ; so far that the only *Office* of Christ's 21. p. 154. *Intercession* was obscured; and *Ludovicus* (t) *Vives* thought so too, (t) *Ex Aug.* for he avoucheth, *Dives*, *Divesque*, &c. they *Worship* *Saints* both. *l. 8. de Cro.* *Men* and *Women* in the same manner they *worship* *God*, and I *Deiz. c. 17.* *cannot see* (said he) that there is any difference between the *Opinion* they have of the *Saints*, and that which the *Gentiles* had of *p. 494.* *their Gods*. Here was no dissembling nor disguising, but plain dealing, and therefore the *Inquisition* must pass on this *Sentence*, and accordingly by the *Order* of the *Divines* of *Louvain* it was left out in the *Paris Edition* of *St. August.* Ann. 1613. A plain matter of Fact makes this notorious; *Thomas Becker* was Ca- (v) *Alexand.* nized a *Saint* by the *Pope* (v), and albeit the *Nobles* and *Peers* III. *Baron.* (w) of this *Realm* gave in charge in *Henry* the second's time, *Ann. 1073.* that no man upon pain of Death should be so hardy as to call n. 1. (w) *Gerald.* *Becket* a *Martyr*, yet did *Popular Fury* and *Folly* so far pre- *Cambrensis* *Hibern.* *ex-* *pugn. l. 2.* *c. 33.* *Radul.* *de Diceto* *Imag. Hist.* *p. 631.* *Urban* ordered a distribution to be made thereof, which he might very well do. For as the account stands upon Record the *Ob-* *lation* at his *Altar* one *Year* with another amounted to *eight* *hundred*, or a *Thousand Pounds per Annum*, (which in those days was a *vast Sum*); but at the *Virgins Altar* there, the *Oblations* came but to *Two hundred Pounds*, and at *Christ's Altar* there, some years to *Twelve Pounds*, others to *Five Marks*, and one year to *just nothing*. This was the *Devotion* of those times, it went less to *Christ* than to the *Virgin*, and less to (y) *De Schijf.* *her* than to this new dubbed *titular Saint*. *Saunders* (y) relateth, *Angl. l. 1.* that in *Henry* the eighth's time *Six and twenty* great *Wain-* *p. 167, 168.* *loads of Gold, Silver, Jewels, Ornaments and Utensils* were taken from this *Monument* and carried away. But this is not only the *Practice* of the *Vulgar*, but of all members of the *Romish Church*, witness their *Missals* and *Breviaries* in common use amongst them, the *Ladies Psalter*, and in *horis Beatae Mariae secundum usum Sarum*; This they cannot deny, and therefore to colour the matter, they have devised fine quirks, which are far beyond the *vulgar* apprehensions, and it may be believed, that as the conceit never entered into their heads; so neither into the heads of their *Apologists*, but when they are in

in the jollity of their disputing and demonstrating humour ; and this subterfuge is, *They have higher conceptions and intentions of honour to God in the exercise of their Offices than to any Angel or Saint departed* ; and if this relieve them not, the guilt of *Idolatry* sticks to them ; but it mends not the matter, for in effect it is, as if they had said, *we give the same Honour to both, only we have not the same apprehensions of both* ; we think the one more worthy of Honour than the other, and this is all one as if they said, *We Honour both St. Martin, and St. Katherine*, but we count *St. Martin* more worthy of Honour ; for we have learned in our *Accidence* that the *Masculine* is more worthy than the *Feminine*. This is no fair excuse, but a certain aggravation ; for let the mind be what it will, the Prayer it self is *Divine Worship*, and all Religious *Invocation* of any Creature, in what opinion or apprehension soever, is *Divine Adoration*, neither can the meaning and intention of the Supplicant in the limitation of his Words and reservation of his Thoughts, dispence with the Commandment which ties him to God alone, *Ter. de Orat. c. 12.* If good meaning will serve their turn, the *Heathen* are excusable, for they did not think their *Idols* were *God*, but resemblances of the true *God*, nor their *Demons* to be the *Supreme Power*, but *Advocates* and *Mediators* to *God*, *Att. 47. 23. Athenag. Legat. p. 20. Div. Chys. p. 145. Alcin. de Doctr. Platon. c. 15. p. 79. Apuleius part. 1. p. 209. & inde, Porphy. de abstin. animal. p. 40.* For,

1. All Mankind of all Nations, Judgments and Perswasions, have still taken outward Services to be the indicatious and declarations of the inward Devotion to that Object to which those Services are directed, so that they concluded the inward apprehensions and intentions always to go along with the outward expressions thereof ; for all solemn publick *Offices*, having their use, purport and real effect, either from *Institution* or *Custom*, and the *Institution* or *Custom* thereof being designed and settled for this end and purpose to express and evidence the inward Veneration and Reverence of the *Soul*, therefore they who perform those *outward acts* of Religious Worship to any Object were concluded thereby to exhibit the conceptions of the *Mind* and intentions of the *Heart* to it, and acknowledg thereby their subjection and obedience to it ; but to acknowledg subjection and obedience to any *Creature*, and to resign and surrender the Devotions of the *Heart* and *Soul* to it, is confessedly *Idolatry* ; for as the *outward acts* by the tenor of

the

the *Institution* and reason of the *Custom* demonstrates the surrender of the *Soul*, so this surrender of the *Soul*, to any Creature is in it self an act of *Idolatry*. To clear this by some Instances. Those brutish *Israelites* who observed the *Offices* (whatsoever in particular they are conceived to be) used at *Sacrificial Idol-Feasts* are adjudged by the *Apostle Idolaters*, 1 Cor. 10. 7, though it cannot be conceived that they so far forgot *God*, that they did not believe him to be the first beginning, last end, and chieftest good; and halting *Israelites*, who in part followed *Baal*, were taken to be *Idolaters* for *bowing the Knee to Baal and kissing his Mouth*, 1 King. 19. 18. because thereby they were presumed to expose their inward Reverence, Subjection, and Obedience to *Baal*, though for any thing appears to the contrary, they had higher apprehensions of *God* than *Baal*; and the same may be affirmed of those who feared *God*, and served their *Graven Images*, 2 King. 17. 41. And the *Apostle St. Paul* declares, those (whether *Gentiles* or *Gnosticks*) who worshiped the *Creator*, but besides him the *Creature*, *God* but not *God only*, turned the truth of *God* (of whom they had true notions) into a lye, viz. into an *Idol*, Rom. 1. 25. and that they who conceived an *Idol* was nothing, 1 Cor. 8. 4, had nothing of Divinity, or Divine Power to relieve its supplicants, yet presumed upon this perswasion to communicate in the *Idol-Feasts*, did thereby communicate (though with no such intention) in that *Idolatry* for which those Feasts were instituted, for all they did was in Civility and Complement, they placed no Religion in the compliance. So those *Libellatichi*, who neither by promises, nor threatenings could be moved Religiously to Worship any but *Christ*; yet because they procured some *Heathen Friends* or their *Servants* to offer Sacrifice for them at the *Emperours Command*, lest they should suffer *Persecution* for the *Testimony of Jesus*, are charged by *St. Cyprian* as guilty of implicit *Idolatry*; and those in *Sozomen* who were trappanned by *Julian* to offer Sacrifice, as soon as they discovered the cheat, bewailed the Fact as an *Idolatrous abrenunciation of Christ*. These are sufficient to shew that outward acts instituted and customarily observed for Religious Worship, and by the Institution and Custom intended for it, if performed to any besides *God*, though with a mental reservation to keep the Heart to *God*, are an *Idolatrous Practice*; because the intentions of the Heart ought to be notified, and are universally interpreted by the outward offices. Men may be *Idolaters* who do not conceive

ceive they are, nor intend so to be, external acts prove *Idolatry* as well as overt acts be evidences of *Treason*; we have heard of some, who did acknowledg the *King* their Sovereign *Leige Lord*, declared themselves his *Faithful and Loyal Subjects*, protested they intended to make him a *Glorious King*, and *Covenanted* for the preservation of his *Life, Honour and Dignity*, yet these Acknowledgments, Declarations, Protestations, and Subscriptions will not clear them from the Sin of *Rebellion* and *Treason*. So neither can some mens Acknowledgments that they own *God* as the Sovereign Supreme-being, free them from the guilt of *Idolatry*, so long as they do acts contrary to his *Sovereignty*.

2. Supposing the inward apprehensions and intentions may excuse or abate the Crime of *Idolatry*; yet they cannot clear and absolve it from the *appearance of evil*, which by all *Christians* is carefully to be avoided; nor from the Sin of *Scandal*, which the *Apostle* dehorts from, *1 Cor 10. 31. Give none offence neither to Jew, nor Gentile, nor yet to the Church of God*; but the *Popish Practice* is offensive both to the *Jews* and *Gentiles*, and to the *Church of God*. For 1. It is offensive to the *Jews*, which is granted by *Salmeron* * a *Jesuit*, and * *Ubi prim.* one of the *Tridentine Assemblers*, who assigns this as his first reason why the Practice is not prescribed in the *New Testament*, because *Judaïs durum esset, It had been too rigorous and harsh to impose this yoke upon the Necks of the Jews, which neither they nor their Forefathers would endure*. For albeit they were well acquainted with the Ministry and frequent visits of *Angels*, yet they knew nothing of this Duty of *Invocating* them; as *Origen* truly observes, *None that observed the Law of Moses did Worship Angels*, for so to do is not a Custom of the *Jews*, but a transgression of their *Custom*; and although they had great respect to *Moses* their *Prophet*, and highly reverenced their *Forefathers* the *Patriarchs*, yet did they never *Pray unto* them, to *Pray for* them. *Jacob* and *David* requested deliverance of none but *God*, saith *Ath.* and we never find any of them say, *Sancte Abraham Ora pro me*, saith *Bell.* Then 2. It would have been offensive to the *Gentiles*, in the judgment of the same *Salmeron*, who makes this his second reason, for it is *non expressum* in the *New Testament*, because, *Gentibus, esset periculum sum*, which if it signify any thing amounts to this, that the *Gentiles* would be so scandalized thereby that it would either obstruct their *Conversion* to the *Christian Faith*, or being almost

most perswaded to be *Christians*, would induce them to revolt or stand; for if this Practice had been pressed upon them, they would thereby have taken occasion to retort upon the *Christians*, that *Christianity* was only a cunning contrivance to pull down their old Officers and *Lords Advocates*, but to keep up the Office and Duty in the substitution of their new ones, for their own ends and interests. And 3. It is offensive to the *Church of God*, which as it was always zealous for the *Worship of God*, so it was still jealous lest it should be impaired by being imparted to any the most excellent Creatures, which the *Papists* do; for they build *Altars* to *Creatures*, *Sacrifice* to them, *Pray* to them, and it is notoriously known that the matter, gesture, and devotion of *Prayer* is all one in their *Creature-Invocation*, and that to *God* and *Christ Jesus*. For they perform this Duty to them in the *House of God*, in the time of the publick *Worship of God*, with set solemn Services, Offices, and Postures of *Adoration*; they kneel, uncover their Heads, elevate their Eyes to Heaven, prostrate their Souls and Bodies, and with sighs and tears cry unto them for Pardon, Grace, and Salvation; offering up their *Merits* to *God* in the same form of words which they present the *Merits* of *Christ*, yea and sometimes they offer *Incense* to them, frequently make vows to them, which some of them say, may and ought to

(a) *Bell. de tu Sandt.* 3. Confess their sins to them. If notwithstanding all this they do protest, as usually they do, (especially to the Vulgar, and those whom they study to pervert,) they intend nothing derogatory to the Honour of *God*, and the Office of *Christ's Intercession*; yet those *overt acts* make it evident, that this is *Protestatio alibi contraria*, a *Protestation* contrary to the evidence of plain matter of *Fact*, which must not be admitted. For

3. All Religious *Worship*, such as confessedly their *Creature-Invocation* is, doth comprehend in it some *Act* or *Acts*, whereby we profess the devout subjection of our *Soul*, *Will*, and *Affections* towards the *Object* that is thus *Worshiped*, but to subject our *Souls* to any *Creature* is to make it our *God*; for this kind of subjection is the best and most we can exhibit to *God*, and this and no other fundamentally we must or can exhibit to *God*, and therefore to render to any other besides him, is to give it that which is *God's* due and peculiar.

4. In the opinion of *Schoolmen*, the *Worship of God* is the *object* of *Religion*, which is thus defined by them, *Religion is*

a moral virtue which exhibits due Worship to God as the principle of all things; which excludes all Creatures from having any share in Religious Worship; so that Religiously to Worship the *Creature* with a secondary respect (which is all the *Romanists* can pretend to in this case) is secondarily to ascribe to the *Creature* that Worship which is due to *God*, which at the least is secondary *Idolatry*. For *Idolatry* consists in giving Religious Worship, due to *God*, to that which is not *God*: and a primary and secondary respect cannot relieve them, because these are Duties of the same kind; the higher or lower conceptions of the Object toward which the Religious Office is exercised, cannot alter the kind or species; and it is impossible to assign any real difference betwixt them; *Bellar.* could find none either in respect of the internal Act of the Will, or the external Offices (excepting that figment of a sensible Sacrifice) but only in *operatione intellectus, in the apprehension of the understanding*, which renders the difference only rational, nor real.

5. Press the *Papists* with that Text with which our Saviour Christ confuted the Devil; *Mattb. 4. 10. Thou shalt Worship the Lord thy God, and him only shalt thou serve*; they will return, this is meant of *Latria*, not of *Doula*; but if this exclusive Particle [only] bar *Latria* only, then the Devil could have replied, the Answer is not sufficient; confessedly *there is none good but God*, and then if he had been as subtle a Sophister as a *Jesuite* or an *Apostate*, he would have added, it is not *Latria*, or Primary, Sovereign, and Terminative Worship that I expect or demand, for I acknowledg the Sovereign Almighty Power of *God*, *vers. 3. and 6.* and him to be the Author and donor of this Power which I challenge over the *Kingdoms of the earth to give them*; all I have, or can dispose of, were first given me, for they are delivered to me, *v. 4. 6.* and this therefore thou answerest is a mistake, keep thine heart, thine elevated conceptions to *God, Doula* and the outward acts are sufficient for me, if *thou wilt fall down and Worship me*, that is, by falling down Worship me, for the Text reacheth not that, and indeed that is all I desire; but surely this were to corrupt the Text, which must be understood of the exhibition of the outward acts agreeably to other places of *Scripture*, in which the Worship and outward acts are used as *Synonyma's*; for the *Leper*, who came to *Christ and Worshiped him*, *Mattb. 8. 2.* is said to *beseech him*, and *kneeling down to him*, *Mar. 1. 40.* and

to fall on his face, Luk. 5. 12. and so the plain meaning of the sentence is, *Then shalt Worship the Lord thy God, and him only shalt thou serve*, not only with *Latria*, but with *Doulia*, be it by Incarnation, Genuflexion, Prostration, or any other external act expressive of inward Devotion or Subjection.

Part 3. 3. It is *Irrational*. For,

1. To determin that a necessary or profitable Office of Religion, and Practice it as such, which is neither founded on the *Law of Nature*, nor prescribed by any *positive constitution*, is *Irrational*, because all perpetually and universally obliging Duties of Religion, are either *Natural*, which by the tenure of our Creation we are to perform in gratitude to, and for the Honour of our *Creator*; or *instituted*, such as we are bound to observe, because commanded so to do by our *Lord Jesus Christ*, who only hath Power to order perpetually and universally obliging observations to all *Christians*; Now forasmuch as there is nothing in the *Law of Nature* to enforce this supposed *profitable Duty* (for then both *Jews*, *Gentiles*, and *Christians* did sin in the omission of it, if it were by the the Law required) nor is there in the *Discipline of Christ*, either any ~~Recept~~ or Promise to authorize and legitimate, either as a necessary or profitable Duty, therefore both the imposition of the Duty, and the practice must be *Irrational*.

2. *Invocation* of the Supreme *God*, the *Almighty* Maker of Heaven and Earth, is an act of *Injustice* as well as Religion, we wrong *God* if we pay not this tribute and Homage to him; and we wrong him too, if we offer or determin it to any other besides him: For *Invocation* is of common right antecedently to any positive order due from man to *God*, and therefore no man, nor Society of men can on their own heads without his allowance or consent dispose thereof without *Sacrileg*. Indeed if *God* had permitted this Honour to be given to any besides himself, it would not be an injury to him to pass it to them he should grant it to. But in that there is no such assignment extant or producible by any *Letters Patents* or Settlement from Heaven, it is an high *Injustice* to determin, or invade his Original right by an arbitrary presumption: But admitting (which is the most that is by some, or can by any be pretended) that *God* had granted to *Angels* or *Saints departed*, Reigning in *Heaven*, a priviledg to solicite for us at the *Throne of Grace*, and make motions for us in his *Court of Requests*, yet did he never give them leave to pass an *Act of Indemnity* and

and Grace for our security and preferment; This is a *Prerogative* which he hath reserved to himself, and therefore it is repugnant to right *reason* to sue for Pardon and Grace from them who have no Power to grant the one or give the other, or make good either of them. It often proves a profitable good policy for one who seeks a Pardon for a capital offence, or affects places of trust and honour in the *State*, to oblige and employ some Favorite *Courtier* to mediate in his behalf to the *King*; but it would be extreamly ridiculous and absurd in the Petitioner to fall down on his knees to that *Courtier*, and beseech him to command a Pardon under the *Broad Seal* to be assigned for him, or to beg an *Act of Grace*, as to make him an *Earl* or a *Baron* of the *Realm*, because these Powers, and Preheminencies in right belonging to the *Kings Prerogative*, are inherent to the *Crown*, and inseparably annexed to it.

3. The ascribing this Duty to any the most excellent *Creatures*, cannot be profitable to *living men*, because upon several other accounts it is injurious to *God*; for it entitles *Creatures* in those incommunicable attributes of his, upon which also the Duty is founded, his *Omniscience*, in fixing a Power in them to hear the mental (b) Prayers of *living men*, and his *Omnipre-* (b) As it is fence in supposing and asserting they understand the vocal Prayers approved of Petitioners at the greatest distance removed one from another, though it be most certain, that the life and virtue of these Prayers lieth not in the outward expressions and postures of *c. 1. and ex-* Devotion, but the inward Veneration and affection of the heart, which by the way obviates that vain pretension, that by Praying to those *Creatures* in *Heaven*, they do no more nor otherwise, than in begging the assistance of the Prayers of *Holy men upon Earth*; for it was never heard, nor can it be conceived that any *living man* in his right Wits would vocally beg of another at a *Thousand miles* distance, that he would pray for him, because he knows it is impossible he should bear him; nor can it be supposed, that any man though standing by, can know the *Heart* of men when they utter nothing with their *Tongue* to interpret it. In sum, no man ever directed his mental Prayers to another, nor his vocal to another as far distant from him as *London* is from *Rome*. But to return then, to acknowledg such an excellency in the *Celestial Creatures* as to apprehend the mental Prayers of *mortal men*, or the sincerity of their vocal, either by their original Power, or by any derivative, as it is an *Irrational conceit* in it self (there being no

the defiles of our heart we pray unto you, ready ser-

their Liturgy in this form, with the defiles of our minds.

Council of Trent, Sess. 1.

no reason to warrant it, nor ground of reason to countenance it) so it is injurious to God.

1. It is *Injurious to God* in respect of his *Omniscience*; for he even be only knoweth all the hearts of the Children of men, 1 Reg. 3. 39. and this both collectively, and distributively, and this also with reference to their *Prayers and Supplications*, v. 38. both their publick and private Prayers, both mental, the cries of the *Heart*, and vocal, expressed in *Words*, to which the truth of the *Heart* (for God requireth *truth in the inward Parts*, and will be Worshiped in *Spirit and truth*, with activity and sincerity) must be adjoyned, to make it an *holy acceptable, reasonable service of God*; and then both kinds are only to be presented to him, because he only knoweth the *Heart* when the mind is secretly elevated to *God*, and the truth of the *Heart* when it is notified by *Words*; because he only knoweth whether there be an *Act of Conformity* betwixt the *Words* and the *Heart*; *I the Lord search the Heart, I try the Reins*, Jer. 17. 10. challenging thereby this priviledg as a peculiar to himself: neither will their futesfuge any way cleat them, *viz.* that *God* only naturally knoweth the *Heart* of the Petitioner, but *Angels* and *Saints* departed by a derivative Power, having it communicated to them, either by way of *Revelation* from *God*, looking upon him as a *voluntary Glass*, who makes the Prayers of *Supplicants* known to them when he pleaseth; or by the *Vision of God*, looking upon him as a *Natural Glass*, that reveals all that *God* knows without any choice or act of his Will: for these are frivolous suggestions, having neither *Reason*, nor *Revelation* to support them; for it without all ground limits a proposition which in the *Scripture* is delivered in universal terms, and to admit such limitations of univeral propositions, without great evidence that the nature of the subject requires them, or that such from other places of the *Scripture* may be deduced and inferred, is *Irrational*, because the proposition would not be absolutely true, but true only with a restriction; but the vanity of these speculations will further appear by these Considerations.

1. The *Romanists* themselves cannot agree which of these ways they propose are to be taken, and dispute them by multiplicity of Questions, as whether *God* immediately by himself give the *Blessed Spirits* the knowldg of our Prayers, or by the *Ministry* of others? if by others, then whether by the *Angels* that attend us, or the *Spirits* of just men, that go from hence

hence, and inform the *Saints* in *Heaven*, what our Prayers are? if immediately by himself, then whether directly and formally, seeing in him what is in the *Creature*? and if so, then whether instantly upon their Glorification and admission into *Heaven*, or successively, seeing by virtue of his *Vision* one thing after another in the *Creature*? or only accidentally, that is, *God* lets them know our Prayers, so far forth as it pleaseth him by his peculiar will to notify unto them? because *God* is a free Agent, *respectu omnis actionis ad extra*, *In respect of every external action*. And further, they which pitch upon any of these ways, take them only for the more probable, and it is somewhat odd, to found an *Article of Faith*, and a *Catholick profitable Duty*, upon such unprovable speculations; and it is very hard to believe, that the seeming Opinions of men brought in with *Ifs* and *Ands*, and *Metaphysical* niceties, can be of sufficient strength to support an *Article of Faith*, or commend a *Catholick profitable Practice*.

2. This is certain, the one way destroys the other; If by *Vision*, then not by *Revelation*; if By *Revelation*, then not by *Vision*; if the *Natural Glas* will serve, the *Voluntary* is needless; if the *Voluntary* be required, then the *Natural* doth not do the work; for *God* in their opinion doth not multiply forms without necessity, nor doth any thing frustraneously; but *God* doth not impart the knowldg of our Prayers either the one great way, or the other.

1. Not by *Revelation*, for confessedly there is no *Revelation* (unless a *Legendary* will pass currant, or some ostensions, as they call them, may be allowed) for this conceit, that the *Blessed Spirits* know our Prayers and Hearts, by *Revelation*.

2. The poor *Petitioner* must be at a loss and stand if this way be supposed, because he cannot be assured, that *God* is pleased to reveal his Prayers to them, and he is sure if *God* do not, they can take no notice or cognisance of them, and so their Prayers become fruitless and unprofitable, because he knoweth not whether *God* will reveal his Prayers, and if he do, how far.

3. How can they be proper *Mediators* for men, who cannot know what men desire of them, without the *Mediation* and interposition of another, *viz. God*? and why should we be perfwaded to go thus about, when we may go streight forward to *God* and his Son *Jesus*, who needs no *Mediator* to inform him?

4. What

4. What a strange circular motion must be observed in following this way; first the *Petitioner* must make his suit to *Angels* and *Saints*, then *God* must reveal them and their contents to the *Angels* or *Saints*, if he please, or else they are for ever ignorant of them; then the *Angels* and *Saints* must back again and present them to *God*, but if the *Petitioner* mistake his *Angel Guardian* or *Tutelar Saint*, as very likely he may, then it is to be doubted whether the *Angel* or *Saint* will own the *Client*, though *God* should reveal his *Prayer*.

2. Not by virtue of the *Beatifical Vision*, the other supposed way. For,

1. The *Scripture* saith *No man knoweth the things of God*, [the purposes and thoughts] *but the Spirit of God*, 1 Cor. 2. 11. which the *Apostle* inferreth from this reason and ground, the secrets of the Heart of man no man knows, *but the Spirit of man which is in him*; upon which he concludes, therefore none knows the things of *God*, but the *Spirit of God*, and therefore neither *Angels* nor *Saints*, though they enjoy the *Beatifical Vision*, which doth not confer on them the knowldg of the things of *God*, for this we know, that the *Angels* did not know the *Mysteries of the Gospel*, those great things of *God*, till made known to them by the *Church*, Eph. 2. 10. 1 Pet. 1. 12.

2. The *Angels* and *Saints* departed, by enjoyment of the *Beatifical Vision*, look not upon *God* as *Omniscient* or *Omnipresent*, but as the *chiefest good*; their happiness is from his infinite *Goodness*, not from his infinite *Wisdom* or *Immensty*.

3. If upon their admission to their state of Glory, they by virtue of the *Beatifical Vision* know all things which *God* knoweth, then they should know future Contingents (which the *Romanists* will not grant) for the *Beatifical Vision* can capacitate them for this knowldg, as well as the knowldg of the Heart, and no reason can be assigned to the contrary, but that it is the *Will of God*, for which there is no attempt of Proof.

4. It is not necessary, nor essental to the *Beatifical Vision*, that the participants should know our *Prayers*, for without knowing them they have all the priviledges of the *Sons of God*, and *Children of the Resurrection*, agreeable to their state, the *Vision* makes them eternally happy, not *Omniscient*.

5. Those *Ancients* who denied this supposition, knew nothing of this speculation, and those of them who proved the *Divinity of the Son and the Holy Ghost* from their *Omniscience*, might easily

easily have been baffled, if this excellency were communicable to any other besides God; for if the knowldg of the Heart were not so proper to God, that it could not be communicated to the most excellent Creature, their argument from thence, even in (c) the judgment of Petavins, *Omnino nullum est, Was none at all.*

(c) Theol.
dogm. Tom.
3. 1. 1. c. 7.
Sect. 3. p. 39.

2. It is Injurious to God in respect of his Omnipresence. For Bellarm. disputing against those of his own side, who imagined that the *Blessed Spirits* were *Quodammodo, after a certain (unintelligible) way, every where by the wonderful swiftness of their nature, resolveth the contrary, and asserts, that Celerity is not sufficient to capacitate them to hear the Petitions of far removed Supplicants, who direct their Prayers to them at one and the same time from several distant places; and that true (d) ubiquity is required, which they having not by nature, as is generally concluded by all *Pontificians*, they must have it by communicated Grace, or be without it; But the same Bellar. will not allow this, for he disputing against the *Ubiquitarians* assures us, that their *Salvo* (viz. that Christ in his human nature is every where by accident, viz. by a real communication of that property) is naught, for then (saith he) the argument of the Fathers for the Godhead of the Son, and of the Holy Ghost grounded upon their Ubiquity, plane concidit, is quite abated, and falls to nothing: from which premises laid to our hands by this great Name, the conclusion is irrefragable, the *Blessed Spirits* cannot hear our Prayers; and then the Practice is Irrational, because by the concession of the chiefest *Advocates* and *Proctors* of the Cause, to Pray to them who cannot hear or understand our Prayers, is an *Act Superfluous*, if not *Superstitions*; and so some of them assign as a reason why they do not pray to the Inhabitants of *Purgatory*, because they cannot hear them; though it be most certain, that God if he pleased, can as easily reveal the Prayers of Mortal men to them, as to the *Saints* in *Heaven*; for his assertion affords us this argument, True *Ubiquity* is required to hear the Prayers of numerous distant Orators; but the *Blessed Spirits* have not true *Ubiquity*, for this is so proper to God, that it cannot be affirmed of, or attributed to the most excellent Creature, by communicated Grace, therefore the *Blessed Spirits* cannot hear the vocal Prayers of their numerous distant Orators.*

4. If the end for which this Practice is pretended behoofful and expedient, may be attained by a more clear and undoubted way than that purposed, right Reason will direct us to

leave the indirect and crooked way, and follow the direct streight-forward road ; for every prudent man will take and pursue that course which is most effectual for the accomplishments of his intentions and desires, and for which he hath so great assurance that greater cannot be had for the event and success. Now we have such assurance to come to God by his Son *Jesus Christ*, that will not fail, nor disaipoint us, for we have the sure word of Promise, Job. 16. 23. that whatsoever we ask of the Father in the name of his Son, it shall be given us ; and by him we have boldness of access to the Throne of Grace ; but we have no word nor warranty for the imprestation of our requests by the *Mediation* of Secondary under-Solicitors for us ; and who will seek that at the second hand which he may have upon easier terms at the first ? or look for that in Cisterns, and in danger to be *broken Cisterns*, which is ready and prepared for him in the *Fountain* which never faileth. None but *Phantasticks* and *Vain-glorious Prodigals* will complement or Fee a *Courtier* for admittance into the *Kings presence*, when by his *Proclamation* he is aforhand *acquainted*, upon his aproach he shall have entrance, present *Audience*, and his *Petition* (if drawn according to *Law*) shall be signed and granted.

But suppose it were both lawfull and behoofefull to *Invoke* undoubted *Saints*, now reigning in *Heaven*, as the blessed *Virgin*, and the holy *Apostles* ; yet a Prudent Man will be shy and unwilling to exhibite that honour to all whom the *Pope* hath *Canonized*, or shall *Canonize* for *Saints*. For some great *Romanists* have not sticked to Affirm, that (e) the *Popes Canonizations* are doubtful, and (f) subiect to Error. *Thomas Becket* was solemnly *Canonized* by *Alexander the Third*, who thereupon passed for a good while as a pretious *Saint* (as before hath been related) ; but about 40 years after his *Saintship* (g) was questioned, for in *Ann. 1220.* an hot Dispute concerning it, was held at *Paris* before *Bellar. de Sanct. beat. lib. 1. c. 7, 8.* *Barth. sumu* in his *Armilla aurea tis. Canonizatio*, tells us, that it is not lawfull to Worship any *Saint* publickly without the *Popes License*, (so that before *Bellarmin's* Period of time it was not lawfull publickly to Worship any, because till that time none were *Canonized*) yet what he adds is somewhat odds, if one believe his departed Friend is in *Heaven*, he may Pray to him secretly, &c.

(f) *Summa Rosell. Verb. Canonizatio, Can. loc. lib. 5. c. 5. qu. 5.*

(g) *Cesarine a Monk, Dial. 1. 8. c. 69. 403 and Montonenes.*

that he was *Damned*, because he was a *Rebel* to his *King*. This indeed was too high a question, altogether unfit to be discussed; and therefore our *Prelates*, though still *Romanists*, declined it in *Henry the Eighth's* time; but withall publickly declared, he had been a *Rebel* and a *Traitor*; and therefore deserved not the Honour of *Martyrdom*: whereupon they procured the *King's* Injunction to blot out his name out of all *Publick Prayers*, *Hours* and *Missals*; to demolish his *Shrine* and *Picture* Erected at *Canterbury*; and strictly forbade any to call him ^(b) *Saint* and *Martyr*. Other ^{(b) H. st.} *Pontificians* there be, who although they resolve the *Pope* may err in ^{(b) Conc. Trent.} *matters of Fact*, yet will not endure to hear that he can err in his *fol. 87.* *Canonizations*, which is very strange, because the *meritability* of his *Canonizations* depends wholly or chiefly on *matters of Fact*; but their Reason is remarkable, which is this, for ⁽ⁱ⁾ *say they* ⁽ⁱ⁾ *Particular* if *any one Saint Canonized by the Pope, may be called in question, then* *Catherine* *all the Saints which have been, or shall be Canonized by the Pope may* ^{(i) Catherine} *be doubted of, and then no man can invoke or worship them without* ^{(i) Catherine} *peril of Idolatry*. Then let *Cajetan* and *Canus* be taken at their words, that the *Pope's Canonization is subject to Error*, and thank we *Catherine* and *Bell*: for their inference; and conclude from both laid together, that because many *Canonized* by the *Pope* have been doubted of, as *Tho. Becket*, *St. Francis*, *St. Dominick*, *St. Ignatius Loiola*, and *Father Henry Garnet*, &c. therefore all the *Pope* hath *Canonized* may be doubted of, and therefore none of them can be *Invocated* without *peril of Idolatry*. But then how comes the *Invocation* of a doubted *Saint* to be *Idolatry*? this cannot be, unless the *Invocation* of all *Saints* be *Latria*; for *Doula* (as it is by the *Romanists* contradistinguished to *Latria*) is not contradictorily opposed to *Idolatry*, *Latria* is, for as *Latria* imports the Honour proper to *God* only, so *Idolatry* consists in the exhibition of that Honour to that which is *not God*; but *Doula* according to them is no part of Religious Worship due only to *God*, and therefore the erroneous Supplicant, who pays this Homage of *Doula* to a doubted *Saint* instead of an undoubted one (which doubted *Saint* he believes a real one) may fall under the censure of Folly, Rashness, or Error; but the well meaning Petitioner in this case, who makes his addresses to a mistaken *Advocate*, and with relative Worship only according to their Principles, cannot lie under the guilt of *Idolatry*, because in their account the conception and intention abates it, and to attribute *Doula* or Relative Worship is not *Idolatry*, if it be, the Sin lies at their doors who confessedly Practice it.

To Conclude, It is therefore the most prudent and profitable course to follow the advice which the Holy Martyr St. (k.) Ignatius gave to the Virgins of his time, and by consequence to all who profess the name of Christ, viz. *αἱ νεαρέσσοντες, οἱ νεαροὶ θρησκευτικοὶ, οἱ νεαροὶ θρησκευτικοὶ τοῦ Ιησοῦ Χριστοῦ, οἱ νεαροὶ τοῦ Ιησοῦ Χριστοῦ Προτύμοι προσκυνοῦσιν; τοῦ Ιησοῦ Χριστοῦ προσκυνοῦσιν;* and again, *Εἰναὶ δέ τις θρησκευτικός, οὐδὲ οὐδὲ πεπονημένος, οὐδὲ οὐδὲ προσκυνοῦσας.* Therefore,

Glory be to God the Father, God the Son, and God the Holy Ghost, three Persons, one God. For thine is the Kingdom, and the Power, and the Glory for ever and ever. AMEN.

Lact. lib. 4. de Vir. Sap. c. 22.

Quemquam, apud bonos iudices satis habeant firmatas, vel Testimonia sine Argumentis, vel Argumenta sine Testimoniis, nos tamen non contentis alterum sumus, cum suppedierit nobis arruagne, ne cui perversè ingenioso aut non intelligendi aus contra differendi, locum relinquamus.

Aug. de Trin. l. 4. c. 6.

Contra rationem nemo sobrius, contra Scripturas nemo Christianus, contra Ecclesiam nemo pacificus senserit.

THE



THE JESUITS LETTER.

Hon. &c.

THERE have been many Discourses betwixt us for matter of Religion, wherein little profit did accrue, in regard of my infabilities, having to deal with a person of your Knowldg and Parts, so fully accomplished and fraught with Arguments: But seeing the true Religion is the sole mark we ought to aim at, the disquisition thereof cannot be too much searched; and I am confident you wish and desire my eternal good, and in the integrity of my heart I wish the same to you; wherefore I shall only desire to receive solution to two Questions; and I shall totally decline to scruple all others; the Questions are these:

1. To nominate the Professors of the Protestant Faith successively since the Apostles.
2. To evidence, that the English Clergy hath a lawful Mission; for it is said, No man taketh this Honour upon him, but he that was called, and Faith cometh by hearing. The holy Scripture doth fully express, that upon the Walls of Jerusalem Watch-men should be day and night for ever; that the Word should not depart out of the mouth of his Seed for ever; our Blessed Saviour saith, Go tell the Church, and that he would be with them to the end of the World, which is not verified, unless there were such persons in the World.

Answer to the first Question.

1. IS it not sufficient, *Protestants* prove their Faith *Apostolical* from the Monuments and Records of the *Apostles*? were not the *Apostles* assisted by the *HOLY SPIRIT* in an higher manner and measure than any of their Successors can pretend to? did not they deliver the whole will of *GOD* by their Preaching while they lived, and by their Writings for ever? and are not their Writings as clear and comprehensive, and more authentical than any of those of the following *Pastors* and *Doctors*? are not the Decrees of *Councils*, and Works of the *Fathers*, as liable (if not more) to fraud and forgery, to misinterpretations and wrestings, as the *holy Scriptures*? Is there any Record or Writing extant which can equally pretend to *Apostolical* and Original Tradition, or hath such an universal and constant attestation as the *HOLY BIBLE*? I conceive, the *Apostolical* Writings are the best evidences of *Apostolical* Doctrine; and in causes of Religion judg them Criminals, who decline a Trial by them; but since this way of Probation will not please you, (a shrewd suspicion all is not right with you) I add further,

2. Supposing, not granting, *Protestants* were not able to nominate the successive Professors of their *Faith* since the *Apostles*, would this conclude them *Hereticks*, and their *Faith* not *Apostolical*? no sure; for suppose we, one *Philosopher* to hold all the opinions of *Plato*, another those of *Aristotle*, would you determine the one not to be a *Platonist*, the other not an *Aristotelian*, because neither of them could present you with a list and line of successive *Academicks* and *Peripateticks*? this among *Philosophers* would be adjudged irrational. But where hath *Christ* or his *Apostles* tied us to this nice scrupulous disquisition? or commanded us to be *Analists* and *Historians*? though *Christ* hath promised there shall be a *perpetual visible Church*, (which yet in your sense of visibility you will never be able to prove,) yet did he never assure us there should be *Histories* and *Records* of Professors in all *Agés*, neither did he ever command us to *search* and *read* them, (he hath commanded both you and us to *search* and *read* the *Scriptures*,) that we may be able to bring them in evidence. You might, if your leisure or somewhat else had permitted, have remembred what hath been returned to this demand long before you proposed

posed it. It is your usual rant, it is unanswerable; you may know the contrary, if not, I shall inform you after I have premised some *Considerations* to clear the procedure.

1. What do you mean by [Protestant]? if you intend to hook in all who challenge that *Appellative*, the return is short, all that call themselves *Catholics* and *Saints*, are not such.

2. What by [Faith]? if every Doctrine which hath been maintained by some *Protestants*, as a probable *Opinion*, or as a pious profitable *Truth*, then you trifile and sophisticate; but if by *Faith*, you understand the object of *Faith*, or things necessary to be believed by all, that they may be saved, as it is usually taken in *Scriptures*, *Fathers*, and *Councils*, then the *Protestants* assert, their *Faith* is the *Faith* of all good *Christians* who lived before them, who all professed to believe, as they believe, which they thus evidence.

3. *Protestants* earnestly contend for the *Faith* which was once, or at once delivered to the *Saints*, Jude 3. Which you by the addition of your new super-numerary *Essentials* had corrupted, and changed, as *Anthony of Valtellina* a *Dominican Friar* affirmed in the *Council of Trent*, and was seconded by the *Bishops* of five *Churches* therein; *Hist. of Council of Trent, ad An. 1562. Vol. 548, 549.* Their *Reformation* was not to compose a new, but to retrieve the *old Faith* which you had so confounded and changed; not to form a *new Church*, but to free the *old Church* from your new *Essentials*. The *corruptible* and *in corruptible* body are one in substance, differing only in perfections and purities; their *Faith* is the same in substance with the *Faith* of the whole *Christian World*, differing from some part thereof in quality and goodness. The end of the *Reformation* was to separate the pretious from the *vile*, the *chaff* from the *wheat*, to refine the *Gold* mixed with *dross*, to dress the *Garden* overgrown with *weeds*, to cure the body which was diseased, to regain and recover that *Faith* which the *Christian World* had reputed and received for *true* and *saving Faith*, even the *same* that hath the attestation of the *universal Church* in all *Agés*, which is dispersed in the *Scriptures*, but contracted and summed up in the *Apostles Creed*, which was designed by them (witness your own authorized *Catechism*) to preserve Believers in the unity of *Faith*, to be a badge and cognizance to distinguish Believers from *Unbelievers* and *Misbelievers*. This, and nothing but this hath been professed *always, every-where, by all persons, ubiq; semper, ab omnibus in Vinc. Lyr. Golden Rule of Catholicism*. This is evinced by *Practice*; the Profession of this *Faith*,

Origo Protestantum: Or,

Faith, and of this only, was, and is required of every person, either by himself, or Sureties, before he be admitted into the Church by holy Baptism. That Question and Answer (doest thou believe? I do believe) had alwaies respect to this, and no other; into this, and this alone, both you and we are Baptized; by this, and this alone, you and we are made Christians; by this, with the advantage of an holy Life, according to the Precepts of Christ, the Christians of all Ages have gone to Heaven for 1400 years, without the knowldg or belief of your 12 new coined Articles. For this, they have the sentence and determination of the Eccl^{ie}se Council, which your Popes have been solemnly sworn to observe; the judgment of the Ancient Fathers, the concurrent suffrage of many of your Learned Divines and Schoolmen, and (which will weigh most with you) the Remonstrance of your Trusty and Well-beloved Tridentine Assemblers, who once in their good mood thought fit thus to expref^s themselves; The Apostles Creed is the shield of Faith by, &c. the firm and only Foundation, against which the Gates of Hell shall never prevail. This Protestants profels, with the whole Christian World, in its several Successions and Centuries; this they believe too, as it is sensed by the four first General Councils, and the traditions interpretation of the universal Church. And for us of the Church of England, as we admit no new Creed, so we reject all new senses of the Old, which thus sensed, they own for the true Catholick Apostolick Faith. Indeed other Articles we have, but they are Articles of Peace, not of Faith, not all of them to be respected as Essentials of saving Faith, but as pious Truths, which none of the Pastors of the Church are to contradict or oppose.

4. To retort your Question; the Protestants offer these Proposals to you; to nominate successive Professors since the Apostles of the whole Faith of the present Roman Church, or a succession of Professors, who since the Apostles have received these 12 new distinct Articles (which Pius the 4th added at the foot of the 12 old ones) as Essentials of Faith, absolutely necessary to be believed by all, necessitate medii, without which they could not be saved. We are sure they were never reputed for such for 1400 years. Prove those your late forged Articles at Trent to have any relation to, or analogy with those of the Apostles, that they are evidently concluded from them, or virtually contained in them, as conclusions in their premises.

Lastly, that the Apostles did deliver, or teach by Word or Writing your new-found Faith, or passage to Heaven. Till these be satisfactor-

Protestant Church of England

factorily performed by you, we desire you to be *wise unto soberity*, and to consider whence you are fallen.

Answer to the second Question.

1. **W**hat mean you by *Mission*? if *Ordination* to the respective Functions of *Bishops* and *Priests*, &c. then such a *Mission* our *Bishops* and *Priests* have, if you have any.

2. What by *Lawful*? what you fancy, or the *Pope* refolues to be so, you know we neither value your conceits, nor the *Pope's* by-Laws; the *English* have received and rejected them at their pleasure, take and leave as they like, with us those things pass for *Lawful*, which are so by the *Law of Christ*, which gives them validity; or by the *Laws* and *Constitutions* of the *Church*, which makes them *Canonical*; or by the *Laws* of the *Kingdom*, whereby they become *Legal*; accordingly as we avert.

1. The *English* *Clergy* hath a *lawful*, (that is) a *valid Ordination* by the *Institution* of *Christ*; for the *English Church* in conferring *Holy Orders*, observeth all the *Essentials* of *Ordination* by *Authority* of *Holy Scripture*, *Matter* and *Form*, (as some of your own fast Friends have confessed,) *Imposition of Hands*, and the *solemn words* of *Investiture*, [Receive ye the *Holy Ghost*.] The *Scripture* knows no other *Essentials* but these, (which is also acknowledg'd by some of your *Learned Partizans*.) and these are constantly used by our *Bishops*, who received their *Ordinations* from their *Predecessors* by an uninterrupted line of *succession*, whether from *British*, or *French*, or *Roman Bishops*, is not material, because each of these had their *Mission* (in your expression) by a continued *succession* from the *Apostles* who planted the *Faith*, and laid hands on their first *Successors* of these *Nations*. *Cardinal Pole* the *Papal Legat* by his *Dispensation*, and *Pope Paul the 4th* by his *Ratification*, settled the *Ordinations* in *King Edir* the 6*th* his *Reign*, with this only *Proviso*, that those then so *Ordained* would return to the *Unity* of the *Church*, (that's sure in their and your sense) to adhere to the *Pope*, and acknowledg his begged *Sovereign Monarchical Power*. This they could not have granted, neither would they, if they had suspected any defect in the *Essentials* of their

192. *Oratio Prodigiosa.* Ur.

Ordination. It is not in the power of the *Pope* or *Cardinals* to ratify their *Orders* who had none, or dispense with them to execute any Function in the *Church*; who had no Authority from *Christ* or his *Apostles* for it; if they did, your *Church* hath concluded the *Act sacrilegious* and *null*; if we may believe some of your *Controvertists*.

2. By the *Constitutions* of the *Church*, what hath been universally observed, and was decreed by the *Council of Carthage* in St. *Ang.* time, hath been, and is still retained in the *Church of England*.

3. By the *Laws of the Kingdom*, both this and the others will appear by the Records; upon both these accounts *Bishop Jewel* defended this *Church* against *Mr. Harding*, Fol. 129. *I am a Priest by the same Order, &c.*, you were, and after, our *Bishops* succeed the *Bishops* before our days, being *Elected, Confirmed, Consecrated and admitted as they were*. *Mr. Mason* hath proved this beyond all *cavil*, your own *Associates*, *Mr. Higgins*, *Mr. Hart*, *Father Garnet*, and *Father Old-corn*, took the pains to search the *Registers*, and after that *Arch-Bishop Abbot* caused them to be shewed to four more, who after they had perused, did acknowledg them *Authentical* and *undeniable*. *Ex abundanti; Cudsemus* the *Jesuit*, *Lib. 11. de Disp. Cal. causa*, hath freely confessed; the *English Nation* are not *Heretics* because they remain in a *perpetual succession of Bishops*. *Monsieur Miltiere* in his Letter to his *Majesty Charles the Second* hath declared the same.

Lastly, look to your own *Succession*, in which by your own *Laws* there be several *Nullities*, by *Vacancies*, *Schisms*, and *Simonies*, which if they were fully charged upon you, would puzzel you to clear.

Having dispatched your *Questions*; the *Texts of Scripture* are to be considered. *No man taketh this Honour, &c.* True, but this Honour is to be had in any *Apostolical Church* as well as yours, which hath *Elder Sisters*, particularly the *British* here in *England*, co-constituent *Baronio*. *Faith cometh, &c.* Very good! But the Object of *Hearing* is not the *Pope's* *decrees*, or *Trent* *definitions*, but the *word of Faith*, as before, *Gal. 118*.

The rest were *true* before there was a *Church at Rome*, were *true*, when she became an *holy Church*; are *true*, now it is an *unsound rotten member* of the *Church*, would be *eternally true*, if there were no *Church at Rome*, nor *Roman Bishop*.

The

The Church shall not fail, but Christ never settled this priviledg on the Roman, or any Church of one denomination. Christ's Church never faileth so long as there are Confessors through the World, who contend for the Faith once delivered to the Saincts.

B E W A R E O F F A L S E P R O P H E T S.

F I N I S.

Some Books Printed for Henry Brome, in Defence of the Church of England, since the Year 1666.

A Companion to the Temple, or an Help to Devotion; being an Exposition on the Common-Prayer, in two Voll. By Tho. Comber, A. M.

Lex Tallionis, or an Answer to Naked Truth.

The Popish Apology reprinted, and Answered.

A Seasonable Discourse against Popery, and the Defence on't.

The Difference betwixt the Church and Court of Rome considered.

Considerations touching the true way to suppress Popery; to which is added, an Historical Account of the Reformation in England.

Friendly Advice to the Roman Cath. of England, enlarged.

Dr. Du Moulin's Answer to the Lord Castlemain his Papal Tyrannie in England. With two Sermons on Novemb. 5th.

Fourteen Controversial Lords for and against Popery, in quarto.

Beware of two Extremes, Popery and Presbytery, octavo.

The Reformed Monasterie, or the Love of Jesus, or a Sure Way to Heaven.

A Guide to Eternitie; by John Bona. Extracted out of the Writings of the Holy Fathers, and Ancient Philosophers.

Many who congregate for the King and his Country are desirous to be in the same.

THE BIBLE OF FAKIRS. PROPHETS.

2115

Chancery of the County of Middlesex, 1882.

A Contribution of the Canadian Forces in the War of 1812; being a continuation to the Lecture given at the Royal Canadian Legion Hall; 20 Devotion; 2012

1. The Delegations presented the Charter and Constitution of the same country to the Ambassador of Mexico, in the following words:

The D. Ministry Affairs to the Local Government the Local
Institutes Affairs to the Local Government the Local

10. *Georgijs Gomeljanskijs* (1770-1835) was een Russisch schrijver en dichter. Hij schreef veel gedichten over de Russische geschiedenis en de Russische volkscultuur. Hij was ook een belangrijke vertaler van Duitse en Franse literatuur.